

A. 10. 7. 3. 12




# The Pro

phete Iſaie / tranſlated into  
englyſſhe / by Ge-  
orge Joye

My ſhepe heare my voyce.  
(ſaith Chriſte) Ioan. v

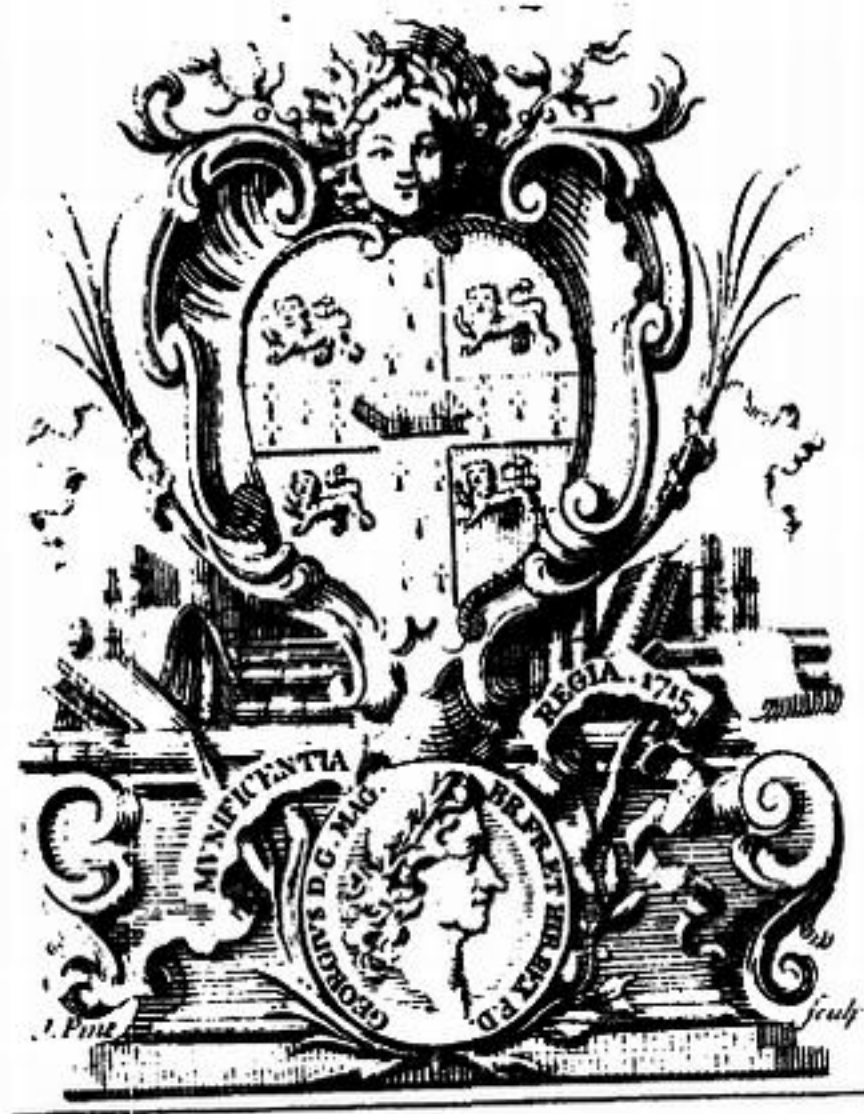
Every man that is of y<sup>e</sup> tru<sup>e</sup>  
the heareth my voy-  
ce. Ioā. v. viii.

Deſpyſe not the doctrine and  
warninge of the Pro-  
phete of God.





**C** A Prologe into y<sup>e</sup> Prophe-  
te Iſaye.



**T**his is the booke of y<sup>e</sup> ſainges  
a actes of y<sup>e</sup> prophete Iſaye  
che fiſt of al prophets/as cō-  
cerninge y<sup>e</sup> office of ouerſein-  
ge/preaching/a diligent wa-  
atchinge ouer the congregacyon of god:  
which office is noleſſe perelouſe then  
doriouſe. This is Iſaye ſo ofte in theu-  
angelists mouthes/ ſo familiare w<sup>th</sup> Jo-  
an baptiſt a Paule/a of ſich autorite w<sup>th</sup>  
ith Chriſt/y<sup>e</sup> he toke this booke a opened  
it a red y<sup>e</sup> Iwes a leſſon therof in their  
ſynagoge at Nazareth. Luc. iiii. This  
booke declarthe howe faithfully Iſaye  
watched a wayted on his flock/w<sup>th</sup> what  
conſtancy he warned/ how ſharpeſy he  
corrected a rebuked a at laſte comforted  
the ſagene. This prophete was in lyke  
troublouſe tyme a ſynful worlde as we  
ar now: when deſtruccion a captiuite was  
at hande/a men wer fled bakwarde frō  
y<sup>e</sup> true worſhype of god to y<sup>e</sup> worſhippin-  
ge of ſtockes a ſtones/ puttinge al their  
confidence in ſtwarde workis a holynes



## A Prologe into

invented of their owne Braines: when al  
was done with pow<sup>r</sup> & tyranye/ with ou  
te equite/ true iugement/ and good ordre  
Wherby we may wel see y<sup>e</sup> merciful go  
odnes of god which in so troublouse and  
synful a state stered vp (as he dothe no  
we) so excellent a witte and so feruent a  
spirited prophete.

**W**hen men are geuen to synne & luste/  
then sette they al their myndes to disgo  
yse their selfe/ & so to playe the hypocri  
tes y<sup>e</sup> what so eu<sup>r</sup> they do/ it shalbe so k  
raftely handled/ so coloured/ so paynted  
y<sup>e</sup> it maye apere well & rightuously/ y<sup>e</sup> &  
godly done/ be it neuer so cruel n<sup>o</sup> so  
vngodly: and this their hypocrisy when  
they entende to stave it moste with sup  
sticion & eloquence as with two stronge  
pyllers (I will not set audacite betwene  
th<sup>e</sup>/ for y<sup>e</sup> same hypocrisy is y<sup>e</sup> moste vn  
shamefaced boldenes) then thorow sup  
sticion sayne they godlynes/ & by eloque  
ce erudicio & knowlege. But agenste th<sup>e</sup>  
is krafted effeminate mockinge monstre  
(as Isaye paynteth hir) thus stayed on  
ether

## The Prophete Isaye.

and not afty<sup>r</sup> his owne doctryne & prec  
eptes/ puttinge our Bayne confidence in  
our workes leauinge his commaundme  
nts vndone. Also in readinge this hea  
uely Prophete/ we muste consyder y<sup>e</sup> we  
are the spiritual Israel & Juda of the se  
de of Abraham by faith vnto whom the  
lawe is geue<sup>n</sup> and promyses are made that  
god wilbe our god all alone sufficient if  
we be perfite & walke in his wayes Be  
ne<sup>s</sup>. y<sup>e</sup> vii. Not withstandinge yet as we  
afty<sup>r</sup> y<sup>e</sup> fleshe the Verie gentyles wh<sup>o</sup>  
god of his mercy hath called into the pl  
ace of the Iwes to be named his people.  
We muste also remember in readinge th  
is booke that Isaye preacheth to vs (not  
to the carnall Israel only. It is we that  
nowe labour in lyke idolatrye and synne/  
let vs therfore take his warninges and  
terrible threateninges vnto our selues/  
there is now the same god/ y<sup>e</sup> same Chri  
ste yesterdaye to daye & the same to con  
tinue for euer. Hebre. viii. the same hol  
ygoste the same saviour & that thorowe  
the same faith/ the same mercy/ iustice/  
& iuge



## A prologe into

a iugemēt abydinge vs: the carnall Israel before oth<sup>r</sup> naciōs was cutte oute of Abraham: But we by y<sup>e</sup> spirit of electiō throw faith ar cutoute of the stone y<sup>e</sup> is christe Isay .li. Israel descended into Egipte there oppressed in harde seruitute: we descende into our owne wayes oppressed with synne for the which we are vnder the daunger of hell & dethe. Israel had their passe ouer in the remembrance of their delyuerance out of Egipt we haue our lambe christe offred for vs into a perpetuall memoriall of our delyuerance frome synne hell & deth. Israel for their vnbefese was forsaken / blinded / & assayled of the Madianites / Amalekites / of y<sup>e</sup> Assyriōs of y<sup>e</sup> Antiochens & Rhomans / which brente their temple destroyd their lande & led the into captiuite: we for our vnbefese are not without our spirituall Sennacherib / Nabuchodonosor / Antioche / & our Rhomans continually fightige agēst Christ & vs leadiſg vs into captiuite vnder their traditiōs / burnige y<sup>e</sup> very tēple of god & destroying

## the Prophete Isaye

eu<sup>er</sup> ouer seer or preach<sup>r</sup> plentiuously fynd al maner of ryches y<sup>e</sup> maye make for the edifyinge of Christes flocke: & take awaye sicke a bishop from Mosesbokis as Isaye is / & the example y<sup>e</sup> he left vs to folowe in expoundinge the lawe (the prophetes interprete y<sup>e</sup> lawe & the newe testamēt expoundeth the bothe) & throw shittest vp the lawe and puttest it owte of mynde.

**C**owte of Isayes schole it pleased god to sende these two lights / that is to saye Ioan Baptiste and Paule: hym to y<sup>e</sup> blinde pharysyes & to their blinde disciples the Iwes / & this to illumyn the gentyles sittinge yet in derkenes. Ioan Baptiste with oute doute preached many a sermone to many men before thei flocke forth so faste to hym to be baptized confessinge their synnes / But oute of what prophets schole he was sente / the theme and argument of his sermons / the rough rebukinge and sharpe threatening so frely so boldly with oute feare of man of what estate so ever he was playnely  
A.iiii. declarat



## A Prologe into

declareth. Sayde he not frely to the pharisees and Saduceys. Mat. iij. For all they were in so grete opinion and autorite with the people for their vtwarde holynes / sayde he not openly to these hypocrites / O ye edders whelpes who shal shewe you the waye to auoyde the vengeance to come? And with Paule was there no Prophete so familiare so ready to proue and to confirme his sayinges as was Isaye / as it aperethe in his pistels & sermons / especially in his pistle to the Romans. Where yn the nienthe and tenth Chapit. When he came vnto the callinge of the Gentyles into the place of the Iwes nowe fallen awaye and reiecte (whiche callinge of the Gentyles and fall of the Iwes Isaye sawe and prophesied here moste clearly) how thicke (I praye you) alledged he Isaye be name brigge i hisful sentences & hol testimonies garneshinge his pistle w<sup>th</sup> thez as y<sup>e</sup> starres or norverne y<sup>e</sup> firmamēt: so y<sup>e</sup> it maye be thought he wat<sup>d</sup> not his gardes of eny oth<sup>r</sup> prophets ryuers so plentuous

## The Prophete Isaye.

entuously & so ofte / as he dyd of Isayes swete floudes runninge in them so puerly so plentuously and so sweetely. But what nedeth me to remember the seruants when y<sup>e</sup> Master of all brought yn no prophets testimones so sone as he dyd his prophet Isayes the sonne of Amoz? As when he came to Nazareth whe<sup>r</sup> he was brought up & aft<sup>r</sup> the custome entred into their Synagoge on the Sabbath daye and rosup to reade his lesson / there was deliuerde him the booke of Isaye the prophete as ye maye se Luce. iij. which he opened and fyndinge this place of Isaye in the. lvi. chap. redde saynge The spirit of god is with me / for the lord hath anoynted me / and sente me to preache his gospel to the poore afflicte & troubled in mynde / to byndup the woundis of the y<sup>e</sup> ar wounded & contrite i harte / to shew forth deliuerance to men in captiuite / & to open y<sup>e</sup> prison to men in h<sup>o</sup>lde / to publeshe the tyme of grace decreed of the lord. &cetera. And when he had redde / he shutte the booke and rested



## A prologe into

red it to y<sup>e</sup> ministre of the Synagoge.

And nowe at the laste (the worlde cor-  
rupte with the same Idolatrye ad lyke  
abhominaciō as it was in Isayes tyme  
& at Christes comynge/ Whom therfore  
ther muste nedes abyde lyke destrucci-  
on & captiuite/ if we be not captiue al re-  
dy) God of his infinite goodnes hath  
restored vs his prophete Isaye speakin-  
ge playne englysshe which haue ben lo-  
cked vp longe in latyne so y<sup>e</sup> the laye mā  
(I dare saye) vnderstode hym not / nor  
yet parauenture many that repute thez  
selfe learned. Nowe maye we reade him  
for the moste parte gatheringe grete fru-  
te with oute eny grete glose/ so y<sup>e</sup> we br-  
inge with vs a pure harte purged from  
all carnall affects askynge vnderstand-  
inge of god by whose spirit it was al sp-  
oken: so that we knowlege oure vngo-  
dlynes our Idolatrye & false worshipe  
with ouz lippes/our hartes beinge farre  
fro god which hitherto haue: rendred fe-  
are & worship to him aftyr the doctryne  
and cōmaundemēts of men Isaye. xxxix  
and

## the Prophete Isaye

eth: syde/ y<sup>e</sup> goodnes of god hath euer set  
godlynes & erudiciō / not this erudicion  
which is sone puffed vp w<sup>th</sup> y<sup>e</sup> hastye wynde  
de of vaine glorie/ but y<sup>e</sup> which is inflam-  
ed w<sup>th</sup> y<sup>e</sup> soft oyle of charite/ y<sup>e</sup> y<sup>e</sup> godlye le-  
rned might mo<sup>re</sup> clearly se & pearse thoz-  
owe y<sup>e</sup> Bayne By sare of hypocrysy. fore  
wher cā supsticiō hysd hir selfe but godly-  
nes wil finde hir out: & how cānot pas-  
ted eloquēce & bolde babling but fear go-  
dlye erudicion? ¶ Wherfore/ when it  
was so y<sup>e</sup> in Isayes tyme Vyce raigned  
so sore (but yet thozow y<sup>e</sup> fauoure of hy-  
pocrysy it was taught for Vertue) & cu-  
riouse fables walked in y<sup>e</sup> stede of goddis  
worde/ the lorde stered vp this heavenly  
witte whō he had made before to fight  
agenste this wylpe effeminate monstre  
with al hir longe tayle/ thinking it con-  
uenient for y<sup>e</sup> state of y<sup>e</sup> worlde to brygfo-  
rth so wel apoynted a prophete agenste  
so delycate an enynye: which prophete  
shul not only fight w<sup>th</sup> strength/ but al-  
so with prudence & polycye/ y<sup>e</sup> y<sup>e</sup> spirit sh-  
uld not wante his aparel/ & y<sup>e</sup> because yn  
A. iij. those



## A Prologe into

those dayes men studyed to painte their  
speache & to coloure their wordes. Wh<sup>ch</sup>  
fo<sup>r</sup> his counsel (which cannot be deceau-  
ed) toke effect: & this prophete cam forth  
a man right godly / prudent / constant / Behe-  
ment / learned / ientle / welnourted / & of  
a singler witte: which so stretched forth  
al y<sup>e</sup> powers of his gistes agens<sup>t</sup> this vi-  
fard hypocrysy & effeminate skorne for  
y<sup>e</sup> pooze churche<sup>s</sup> profite / y<sup>e</sup> his godlynes  
w<sup>th</sup> erudicion / his prudence with huma-  
nity / his constancy with urbanity / his re-  
bukinge with vehemence / al togith<sup>r</sup> m<sup>ay</sup>-  
ght fight in their place ad tyme: so y<sup>e</sup> if  
thou woldst esteeme al the gistes of a pr-  
ophete with pure iugement / sette I saye  
alone: to whose faithful office of preach-  
ing & prophesying god ioyned so excell<sup>l</sup>t  
erudicion & grace & gaue hym vnto vs /  
vnto vs (I saye) & not only to the people  
of Iuda. Let vs therfore with thanks  
heare & reade this godly Prophete dili-  
gently / in whom we shal fynde the hea-  
venly & cleare solutions of al q<sup>u</sup>estions p<sup>er</sup>-  
taining to christen religion: here shal  
euery

## The prophete I saye.

roying his people. Israel w<sup>th</sup>te d<sup>y</sup>e sho-  
de th<sup>ro</sup>u y<sup>e</sup> sea / his enimies drowned: we  
ar ledde suerly th<sup>ro</sup>u y<sup>e</sup> perellouse ieop-  
erdes of this i<sup>q</sup>et & troublouse worlde so  
ful of persecution / wheryn our Phara<sup>o</sup> /  
this Leviathan / this Drag<sup>o</sup> playeth mo-  
cketh & taketh his plesu<sup>r</sup> for a tyme I  
saye .xxv. vij. But he is nowe in downige  
synking downe to y<sup>e</sup> botome lyke leade /  
kylled w<sup>th</sup> y<sup>e</sup> breathe of goddis mouth / y<sup>e</sup>  
is to saye with his almyghty worde: for  
now is y<sup>e</sup> daye cū of y<sup>e</sup> which I saye thei<sup>r</sup>  
speaketh y<sup>e</sup> y<sup>e</sup> lord shal bisset this inuici-  
ble sp<sup>irit</sup> Leviathan w<sup>th</sup> his harde / great &  
mighty swerde / y<sup>e</sup> is to saye w<sup>th</sup> his eu<sup>er</sup>la-  
stinge worde / which so mercifully nowe  
offred vs we do not only receaue but vi-  
ol<sup>l</sup>tly resiste it w<sup>th</sup> swerde syer & wat<sup>r</sup> &  
w<sup>th</sup> oth<sup>r</sup> innumerable & itolerable torm<sup>en</sup>t<sup>s</sup>  
ges & ignomyes / Let vs knowlege this  
greuouse offence cōmitted ag<sup>st</sup> god / ag<sup>st</sup>  
est his worde / & y<sup>e</sup> professours therof: we  
ar al synners & w<sup>th</sup>ate y<sup>e</sup> prayse (as saith  
Paule. Rom. iii) y<sup>e</sup> shulde be geu<sup>e</sup> of vs to  
gad / y<sup>e</sup> is to saye we w<sup>th</sup>ate y<sup>e</sup> faith wher<sup>by</sup>  
he wolde



### A prologe into

he wolde be glorified: then prayse & glorifye we God when we beleue y<sup>e</sup> ch<sup>r</sup>iste is geuen vs to dye for our rightwis<sup>m</sup>ake as testif<sup>y</sup>eth paule Roma .iiij. of Abraham/ which made stronge in faith gaue this prayse & honour to god/ assured and persuaded that he y<sup>e</sup> promised hym was able to performe it & c<sup>t</sup>. In this sentence is I<sup>s</sup>aye hole: whom to heare faithfully/ to reade frely & diligently/ to vnderstande truly/ graunte vs our merciful fath<sup>r</sup> which wolde al his electe to be saued & come to the knowlege of y<sup>e</sup> truthe by his spirit of truthe. Amen.

**B**urne no more goddis worde: but mende it where it is not truly translated.

**A** note/ for the clearer vnderstandinge of the Prophete.

**W**e muste holde diligently in mynde y<sup>e</sup> storpe of these .iiij. kinges in whose dayes I<sup>s</sup>aye prophesied/ which storpe beginneth at the .v. Chapter of the fourth boke of the kinges where Azarias called here Ozias beganne to raygne and so forth to y<sup>e</sup> raigne of Josias: rede also in the

### The prophete I<sup>s</sup>aye.

in the seconde boke of Paralipom. frome the .v. vi. to the .v. viij. chap.

**T**he diuision of this boke accordinge to these .iiij. kinges/ & what was prophesied in eche of their dayes.

Under Ozias/ I<sup>s</sup>aye prophesied from y<sup>e</sup> beginnige of his boke vnto the .vi. chap. And: Iothan he sawe y<sup>e</sup> B<sup>i</sup>sh<sup>p</sup> of y<sup>e</sup> .vi. cap. And: Ahaz he prophesied fro the ende of y<sup>e</sup> sixte vnto the ende of the .viii. cap.

Under Ezechias he spake fro the .viii. vnto the .xl. chapter. The reste vnto the ende of the boke we haue no certayntye wheth<sup>r</sup> he spake it vnder Ezechias or in Manasses dayes his successour. But this is certayne that from the .xl. cap. vnto the .xlii. he prophesieth y<sup>e</sup> storpe of kinge Tyrus and the deliuerance out of y<sup>e</sup> captiuite of Babylon/ & from the .xlii. vnto y<sup>e</sup> bokis ende/ he prophesieth clearly with out eny figure of Ch<sup>r</sup>iste & of his churche/ notwithstandinge yet vnder y<sup>e</sup> forsayde kinges he mixte his sayiges w<sup>th</sup> many clea<sup>r</sup> prophesyingis of Ch<sup>r</sup>iste and his kingdome.



The title of this booke.

# The vision of

Prophecy of Iſaie/the ſonne of Amoz:  
which he prophecyed vpon Iuda & Hieruſalem/in the dayes of Ozias/Iotham/  
Ahaſ/Ezechias/Kinges  
of Iuda.

The firſte Chapter.

**H**earce heauen/and liſtner  
the:for it is the Lorde that  
ſpeaketh. Childerne haue  
I noureſtred and promo  
ted/and they haue deſpyg  
htfully rebelled agēſte me. The vnrca  
ſonable oye knoweth his owener: & the  
very aſſe his maſters ſtall:but Iſrael is  
unſenſible/my people is with oute vnder  
ſtandynge. Oh ſynful nacion/a naci  
on laden with wikednes/a myſcheuous  
generacion/peſteſent children. The Be  
ry Lorde haue thei forlake / & euen hym  
that choſe & made holy Iſrael haue thei  
prouoked to anger/ & are fled backward  
de. with



### The firste chapiter. Of Iſaye

de. withe what plage more ſhall I then  
ſmyte you: ſith the more ye are correet y  
worſe ye are. All your heads ake & eue-  
ry harte is ful ſyk: from toppe to toe is  
ther not an hole place in all your bodye  
All are woundes / runninge ſores / ful of  
botches & blaynes / which noman maye  
clenſe or bynd plaſter to / nor yet ſowple  
with eny oyntement. your regid is deſo-  
late / your cites are brent vp with fyre /  
your lande before your eyes a ſtrange na-  
tio dewerth: It is waſted lyk as wi-  
th a cruel hoſte. And y daughter of Zi-  
on is leſte a lone lyk an hovel in a byne  
yarde / lyke a ſhoulke lodge in tyme of  
warre / and lyke a beſeged cyte. And ex-  
cepte y lorde of powers had ſaued vs a  
fewe remainantes / we had be lyke So-  
dome and Gomorre. Heare therfore the  
worde of the Lorde ye prynces of Sodo-  
me: And thou people of Gomorre / take  
hede to the lawe of owre God ſayinge  
thus: what haue I to do with power ſo  
manifold and ſo ofte offerings and  
ſacrifices? I abhorre power brente we-  
thers:

### The firste chapiter. Of Iſaye

thers: I am ful of the kidneſe of power  
fatte beaſtes / the bloude of open / of lā-  
bes and gotes thei prke me. Whē ye co-  
me to ſe my face / who requyret hese of-  
feriges at your handes? Is this y waie  
to trede my temple? Offere no more (I  
praye you) your giftes thus in vayne.  
this incēſe is abhominacion to me: your  
feſtes of the newe mone / your Sabbath-  
dayes / and ſolempne feſtes I maye not  
a waie withe: for ful wyked are power  
ydle congregacions / power kalendes  
and ſeries my harte hatethe / power fa-  
ſtes are all in vayne: I am wery of the-  
ſe thinges / and it prketh me to ſe them.  
when ye ſhal ſtretch forth your handes  
I wil hyde myne eyes from you: And  
pray ye never ſo muche yet ſhal I not he-  
are you: for your handes are bathed in  
bloude: waſſhe ye & be cleane / put a wa-  
ye your puel thoughtes & croked coun-  
ſells oute of my ſighte: ceaſſe to do hurte  
& ſtudy for equitye: ſeke iuſtice / deliuer  
the oppreſſed / avenge y poore fatherleſſe  
& defende y cause of the wedowe. Come  
hither



### The firste Chapiter

hither (I praye ye) and let me be proued  
(saith the Lorde). when power syn-  
nes were as redde as skarlet / were thei  
not made as whyte as snowe? And  
when thei were as redde as purple / we-  
re thei not made as whyte as woll?  
If ye wil heare and be ruled / shal ye not  
take your plesure even of the best frutes  
es of the londe? But if ye wil be steffe ne-  
cked / thinke ye not to be devowerde wi-  
th swerde? Suerly God hath so promys-  
sed with his owne mouth. But howe  
is it thus come to passe / that this cite  
whiche sometyme was faithfull / full of  
equite in the whiche iustice was exerce-  
cysed / hath thus changed hir face lyke  
an skarlet / and is now become a mur-  
derer of hir owne innocēt citsens? Thi  
syluer is turned into drosse / Thy wyne  
is marred with water / Thy rulers are  
betrayers and bakslidders frome God /  
even felowes vnto theues. All they lo-  
ve giftes / and are sentence sellers: they  
restore not his righte to the fatherlesse  
and the wedewes cause comethe neuer  
at them.

### The firste Chapiter

at the. wherfore / thy saith the lorde god  
of powers and the myghty forthleader  
of Israel. Ablasse / I muste needs ease  
my mynde and be auenged vpon my ad-  
uersaries. I shal suerly sette my hande  
vpon the: & I shal seeth oute thy drosse  
and trye oute thy pureste / and I shal ta-  
ke awaye all thy leade. After this shal  
I restore the thy iuges and senatours as  
they were before. And then shalte thou  
be called the cite of rightwysnes and  
the faithfull towne. Thus shal Zio no  
we redeemed frome captiuite / be accus-  
tomed with equite and exercysed in right-  
wisnes: when the vngodly transgressi-  
ours and bakslidders frome the Lorde  
shal be alto broken and vtterly pereshe  
And excepte ye be ashamed of your sto-  
ckes and ydolls in wodes and hilles in  
whiche ye delighted / and leue your gro-  
ues and gardens which ye chose for your  
we: ye shal be lyke okes whose leaues  
fall a waye / and lyke a garden with oute  
water. For the gyltsteringe gloire of  
these images shal be turned into stubble  
and



RE  
The seconde Chapiter. Of Iſaye  
and the makers of them into sparkes of  
ſper: and bothe of them ſhalbe brente to  
gither/ noman quenchinge them.

The ſeconde Chapit. the title preſiſed  
The worde whiche was ſhewed  
vnto Iſaye y ſonne of Amoz/  
vppon Iuda and Ieruſalem.



Thus ſhal it be in the laſte da  
yes. The hill of the houſe of the Lorde  
ſhalbe ſo prepared and ſet vp/ that it ſh  
al apere aboue al the toppes of wother  
hillis: And then ſhal there flowe vnto  
it all Gentyſe / and infinite folke ſhal  
go forth ſayinge one to a nother: come &  
let vs ascende vnto the hyll of the Lorde  
to the houſe of the god of Iacob / th  
at he mought teache vs his wayes / ad  
that we mought walke in his pathes:  
for oute of Zion the lawe ſhal go forth  
and the worde of the Lorde frome Ieru  
ſalem/ that he mought be a iuge emon  
ge the Gentyſe / and rule therewith th  
at infinite multitude. And then a none  
ſhal thei caſe their ſwerdes to be ſmy  
ten into matokes and coultres / and th  
eir ſpea

The ſeconde Chapiter. Of Iſaye  
eir ſpeares into ſpythes and ſpykels: for  
the one nacion ſhal no more liſte vp ſw  
erde agenſte the other/ nether ſhal they  
enymore exercyſe them ſelfe into bat  
ayle. And nowe ſpeake I vnto the (o h  
ouſe of Iacob). Come neare (I praye y  
owe) that we mought walke together  
in the light of the Lorde. But wherfore  
do I bidde the (o thou vnhappye houſe  
of Iacob) ſeing y thou with thy people  
ar now fled backe fro y Lorde: for ye are  
far worſe then power elders both in ſou  
th ſaigs aſtyr y maner of y paleſtyns/  
in calkynge of mennes birthes ye paſ  
ſe evē y very haithē: for as ſone as y  
our lande abounded in goolde & ſylver/ &  
ye knewe non ende of your treſure: / as ſo  
ne as it was repleneſſhed with horſemen  
& chariets: a none was it ful of Idolls &  
ymages/ evē y workes of your owne ha  
des which ye made with your owne fin  
gers: ye / & ye worſhipte thē: But doiſte  
thou (o mā) ſal downe befo theſe Idolls  
& worſhipeſt thē: ye / & y ſo ſuperſticio  
uſly/ ſo ſteffly/ y no thige may plucke y

B. 4 frome



RE

The second Chapter.

frome them: Gete the hence quickly / go  
hyde the in the rockes of stone / runne  
into the chynnes of the erthe frome the  
sight of the fearful iuge and frome the  
brightnes of his maiestye: whiche cast  
tedowne the highe lokes of the proude  
men and layethe the stowte ful lowe /  
whiche shalbe alone aboue al exalted so  
mightely in the daye of Vengeaunce taki-  
ge. For that daye of the lorde of powers  
shal take vengeaunce vpon al pryde &  
stowtenes / vpon al elacion & oppressi-  
on: It shal reache vnto the highe Le-  
ders of Libani and vnto the steffe okes  
of Basan / it shal mete with al the highe  
mountaynes and hylls / and shal come  
by all the hyghe towers / and vnto e-  
very wall of defence / it shal stretche vnto  
all the shippes of the sea & vnto wha-  
t so euer is goodly and plesaunte to be  
holde: & shal thrustedowne the proude  
countenaunce of man / & shal laye ful lowe  
his highe lokes. For the lorde alone  
shal haue the victorie in that daye.  
And the Idoles shalbe vtterly destro-  
ped.

The thirde Chapter.

ped. Men shal krece into dēnes of stone  
& into the chynnes of the erthe from the  
face of the fearful iuge / & frome the bri-  
ghtnes of his maiestye / when he shal  
prepare him to come & smyte the erthe.  
Then then shal mā castawaye his go-  
olden goddes & images of syluer which  
he had made hym to worshipec the: then  
shal he caste the to molles & backes th-  
at he myght the more spedely runne in-  
to these haues of stone to hyde hym sel-  
fe in the rockes frome the face of the fe-  
arful iuge / and frome the glorie of his  
maiestye: when he shal prepare him sel-  
fe to come & smyte the erthe. Cap. iiii

**Y**e canne wel beware & avoyde an  
haastye malencoly man: whiche  
dothe all thigge in a garesse furpe  
Se then ye take here goode hede: for it  
is y<sup>e</sup> lorde god of pow<sup>rs</sup> that is nowe an-  
grye / & wil take a waye frome Ierusalē  
& Iuda all substance and strength / al ma-  
aner of sustenaunce both of meate & drinke  
capytayne and souldier / iuge & Pro-  
phete / the sage wyse & senator / petre ca-  
pitaine





RE

The thirde Chapter. Of Iſaie  
pptynes and men in authorite / lawy-  
ers and learned / masters of workes and  
orators. And I ſhal ſet babes (ſaith y  
lorde) to be your princes / and wylpe effe-  
minate ſcorners ſhal be your rulers.  
And the people ſhal do wronge and Vis-  
ſence one to a noth<sup>r</sup> / even neyghboure a-  
genſte neyghboure: the boye ſhal countr-  
oll the ſage / and the knave the noble.  
Every mā ſhal ſet holde on his brother  
which is of his fathers famylpe ſaying  
thou haſte a good cote thow ſhalte be o-  
ver capptayne / for thow maiſte abyde  
this hevpe bronte: then ſhall he a non  
ſwere and ſaye: I cannot remedie it / for  
in my nowne houſe is ther nether mea-  
te nor moneye: make not me then y he-  
ad of the people: for Jeruſalem ſhal fall  
and Juda ſhal go to wrake / for both th-  
eir ſpeech / ſtudye / and thoughtes / all are  
agenſte the lorde to prouoke the counte-  
naunce of his maieſtye to anger. The  
hevpe changing of their chere bewrieth  
and betrayeth them: ye thei declare th-  
eir owne ſynne lyke the Sodomites /  
neth<sup>r</sup>

The thirde Chapter. Of Iſaie  
neth<sup>r</sup> can thei cloke it. wo be to their ly-  
ves / for grevous punyſhment ſhal be th-  
eir rewarde: by which puniſhment they  
now thus taught at the laſte / ſhal ſaye  
Bleſſed art thou rightwyſe for they ſhall  
eate the frutes of their ſtudye. But con-  
trarywyſe: wo be to the Vngodly and wy-  
kedman which ſhal be rewarded accordi-  
ge to the workes of his owne handes.  
O my people / ful gredye tyrauntes and  
craftye brybers are thy rulers and wea-  
ke women have the in ſubiectiō. O my  
people / thy leaders are deceyvers and  
leade the oute of y waye / thei trede oute  
the ſteapes of thy fete. The lorde is co-  
me forth to reaſon the matter / he is red-  
ye to be iuge for the people: for the lorde  
ſhal come to trye it by iugement with  
the elders and rulers of his people ſay-  
inge: ye haue brent vp my vyne yarde:  
the ſpoyle of the poore is in your houſe:  
wherfore ſtāpe ye th<sup>r</sup> downe my people  
togeth<sup>r</sup> / & grynde ye th<sup>r</sup> togeth<sup>r</sup> y faces  
of the poore: Quen thus ſhal the god of  
pows reprove theſe mē / ſaying: becauſe  
the



### The thirde Chapiter

the proude daughters of Zion go with  
so forth stretched neckes / with so false  
wynkinge eyes / and with so wanten &  
light behaviour: therefore shal the lorde  
cliffe the crownes of the daughters of  
Zion / and so make bare their beutye in  
that daye: and the lorde shal take from  
them the beuteful glorie of their aparel  
their chaynes & stomachers / their par  
tlettes / their armelets and burlettes  
their costelye broyded clothes both go  
wne and kytel / pomaunders / muske  
balles and earinges / ringes and frötel  
lettes set with goolde & perle / their chā  
ges with their frockes / their kerchewes &  
pinnes their glasses & lawndes / fillettes  
& hearbendes: And for their swete sav  
ours thei shal haue stynke / for their co  
stious girdles they shal go loose / for thei  
re heare broyderd with goolde thei sha  
lle balde / and for their softe stomachers  
thei shal were sacke & hayer: & fore thei  
re sayernes thei shal be sonne bröte. po  
wer honsbondes / even the moste stron  
gest of the shal be smyten downe with the  
swer-

### The fowerth Chapiter

swerde in batayle. Their gates shal ex  
presse their moorninge & hevynes / & the  
se kareful women shal sit vpon the gr  
ownde desolate / and then shal seven we  
men set holde vpo one man sayinge: w  
hat so euer meate & substauce we ha  
ue / we bringe it here all togither to the  
in commune / so that thou wilt let vs be  
thy wyues called after thy name to ta  
ke a waye oure obprobry and calamite.

### The fowerth Chapiter.



fter this shal there aryse that  
goyful floureshyg budde of the  
lorde: and this noble & goodly  
frute of the erthe shal springe  
vnto those Israelites which shal scape  
& be saued: & the remainaunte that sh  
al be lefte salte in. Zion and Jerusalem  
shal be called sayntes / even all those in  
Jerusalem which are writen emöge the  
lyuinge men. And then when the lorde  
hathe washed awaye the filthenes of  
the daughters of Zion / & with the bla  
ste of his hotte vengeaunce hath pour  
ged Jerusalem frome bloude: the lorde  
shal crea-



### The fyfte Chapter. Of Iſaye

ſhal create a clowde & ſmoke be daye / & be nighte the brightnes of flaming ſpyer over every buyldinge of the hill of Zio and over every congregacion roundabout it / for it ſhal be defended with the all his gloriouſe mighty power : that it ſhoulde be in tyme to come a tabernacle and a ſhadowinge place be daye frome heate / and alſo a refuge and ſhelter to hyde vs fro tēpeſtes & rayne.

### The fyfte Chapter.

**A**nd nowe therfore wil I ſinge vnto my welbeloued frende a ſonge vpon his vyne parde. My welbeloued made hym a vyne parde in a pleaſaunte and a plentiuſe ſoyl : whiche he cloſed rounde aboute with a ſtone wall / and he planted it with the moſte nobleſte vyne: In the middes of it he ſet vp a tower and made there yn a wynepreſſe: lookinge that it ſhoulde make grapes / & it yilded thornes. wherfore nowe O ye citeſens of Jeruſale & al ye of y<sup>e</sup> londe of Iuda / I reporte me vnto you / deterne you betwene me and my vy

### The fyfte Chapter. Of Iſaye

my vyne parde / what thinge more coulde I haue done to my vyne parde which I did not to it: And wherfor then (I lookinge & it ſhoulde haue yilded me grapes) hath it brought me forth thornes? Surely I ſhal ſhewe you therfor what I wil do to my vyne parde. I ſhal goe & reke vp hir ſenſe & ſhe maye be robbed & deſtroyed: I ſhal throwe downe hir wall & ſhe maye be troden downe with menis fete: I ſhal leue hyr deſolate as a lone / no man to cut hyr / nor yet to digge hyr: ſhe ſhal be overgrowne with bryers & thornes: & I ſhal forbid y<sup>e</sup> clowdes to geue hyr eny rayne. But yet y<sup>e</sup> vyne parde of y<sup>e</sup> lorde of hoſtes is the houſe of Iſrael / & y<sup>e</sup> mē of Iuda at his goodly perpetual plantes which (when he looked for iugement) lo al was ful of iniquite: when he looked for equite: lo al was iniurie & cōplayntes. wo be to you y<sup>e</sup> ioyne houſe to houſe and laye felde to felde vntyl there be no more come left for you as though ye wolde haue y<sup>e</sup> worlde all a lone. But y<sup>e</sup> lorde of pow<sup>er</sup>s roundeth me i myn



# The fyfte Chapter.

myne eare saying: If these grete and sa-  
per houses be not leste a lone nomā dw-  
elling in them: ye/a vyne parde of .v. a-  
kres shal yelde but a fyrkyn of wyne: &  
of .30. busshells of sede shal shal arysse th-  
re. wo be to the haunter of drunkenes  
which ryse erly to drinke/cōtinuinge in  
it tyl nighte beyg hot with wyne: in wh  
ose bankets there are harpes and lutes  
taberet & pype washed with wyne. but  
in the meane tyme / the very worke of  
the lord thei beholde not / nether consy-  
der thei what his hādes haue made. Be-  
cause therfore that my people hath no  
knowledge / thei ar sone brought into ca-  
ptiuite / their nobles are made thynne  
with hunger / and the proude multitude  
peresheth for thirste: And for this cause  
the helles haue opened their vnsaciab-  
le throttes and their mouthes gape be yē-  
de mesure / that thither mought descen-  
de pryde / pompe / riches / and al that are  
addicte to these vices. Thus is man pl-  
ucked downe / the stowte stoupeth / and  
highe lokes are abated: but the Lord of  
powers

# The fyfte Chapter. Of Isaye

powers and the holy god is exalted and  
stableshed into a gloriouse exēple of eq-  
uite and rightwisnes / that the poore la-  
bes might be fed of the thinge apoynted  
ther / and the stourdy stravyge rammes  
mought go graze vpon the baren deser-  
te. Wo be vnto these vayne skorners w-  
hich drawe vnto them selfe wykednes  
(as ye wolde saye) with a lyne: and pluk  
synne also to them even with carte rap-  
es: in whose mouthes are al wayes the  
se sayinges / let hym worke on faste / th-  
at we might once se it / let the mynde of  
Israels holy maker come to passe and be  
once presente that we myght once kno-  
we it. Wo be vnto them that saye that  
thing to be euel which thei knowe to be  
good / and that to be good which they k-  
nowe to be euel: which reken derknes to  
be light / and the lighte to be derknes / &  
that at is bitter / they saye is swete / and  
swete to be bitter. Wo be to thez that ac-  
wyse in their owne eyes / and haue vnder-  
standinge in their owne iugemente.  
Wo be vnto these grete drinkers of wy-  
ne / and



### The fyfte Chapter. Of Ifaye

ne / and to men hardye to receyue don-  
kenes: which absolue y wiked for gistes  
and condempne the iuste for his right-  
wisnes: wherfore lyke as y tonge of the  
fyre licketh yn the stubble / and as the  
flame consumeth the strawe: even so  
their rote putrified / the flow<sup>r</sup> of them  
shal decaye as a waye lyke duste whi-  
ch contempne the lawe of the lorde of po-  
wers / and despyse the worde of hym th-  
at maketh holpe Israel: wherfore y w-  
rathe of the lorde is kyndled agenste his  
people / and he hath turned his hande to  
smyte them / that these hilles mought  
tremble / and their carcasses mought  
lye stinkinge lyke dongehills in the hi-  
ghe wayes. And yet after al this shal  
he nothynge abate his wrathe / But sh-  
al yet farther stretch forth his hande /  
a shal geve a token to the straunge nac-  
ion a farre of / whisteling the frome the  
farthest partes of the erthe: a lo / they  
shal come a none / a that swyftlye: Th-  
ere is not one weape or faynte emonge  
them / not one of them drowne or sleape  
ye / their

### The sixte Chapter. Of Ifaye.

pe / their girdles a bout the their raynes to  
they do not once slak / nor yet vnloose the  
latchets of their shooes / their arrows are  
sharpe and their bowes redye bente / th-  
eir horse howres shode as sharpe as fl-  
yntes / and the wheles of their charpes  
turninge lyke a whirlewinde. Th-  
is nacion coreth lyke a lyon / and gren-  
neth lyke the lyons whelpes / they sh-  
al grenne and snatche vp their prey /  
nether shal there be one that maye esca-  
pe / nor yet eny that maye deliuer them  
They shal grenne vpon the people of Is-  
rael at y tyme like a fyerce sea. Then  
if we beholde the erthe / lo / all shal be de-  
rkenes / and no refuge. If we beholde  
the starres: lo / they shal be derkened in-  
to ower heuynes with oute hope. Ch. vi  
**T**he yere in the whiche Drias  
the kynge dyed: I see the Lorde  
sittinge in an highe seate all a-  
boue / and the trayne of his robe filled y  
temple. And the Seraphims apered a-  
boue ouer him / and eche of them had si-  
xe winges: with two of their wiges th-

L. 2. ciko.



RI  
The sixte Chapter. Of Iſaie  
ei kouerde their faces / & with two thei  
kouerde their fete / and with the tother  
two they flewe / and they kryed to eche  
other ſayinge: Holy / holy / holy is y<sup>e</sup> lor  
de of powers : all the erthe be fulfylled  
with his gloriouse maieſtye : ye and the  
poſtes with their windowes were mou  
ed at the voyce of theſe angels kryinge  
& y<sup>e</sup> ſame houſe was ful of ſmoke: then  
ſayde I / Alasſe / for I was a ſtonned  
in a ſmych as I me ſelfe beyng a man  
hauynge polluted lippes / and conuerſ  
aunte with the people hauinge alſo pollu  
ted lippes / yet not withſtandinge / had  
ſene with my eyes a kinge / even the lor  
de of powers . Then one of the Serap  
hims fliue vnto me bringinge a quicke  
cole taken ſrome the alter with a payet  
of tonges: and he touched my lippes ſa  
yng theſe wordes: Beholde / as ſone as  
this cole hath touched thi lippes thy in  
iquite is gone / and thy ſinne is purged.  
Furthermore I harde the voice of the  
lorde takinge aduynente on this ma  
ner: whome ſhal I ſende? Or who ſhal  
go on

The ſixte Chapter. Of Iſaie  
go on ower meſſage: And then anſwer  
de I ſo / here at your pleaſure to ſende me  
And he ſayde: Go thy wayes and ſaye  
vnto this people / ye ſhal heare ſerely /  
and yet ſhal ye not vnderſtonde / and ye  
ſhal ſee playnly / but yet ſhal ye not kn  
owe: Make groſſe and fatte the hartes  
of this people / make thicke their eares /  
and kover their eyes / leſte they ſee with  
their eyes / or heare with their eares / or  
vnderſtande with their hartes ad ſo be  
conuerted and ſaued. And here I began  
ne to ſpeake for them ſayinge: Howe lon  
ge my lorde? vntil the cytes (ſayde he)  
be deſtitute their dwellers / & not a man  
leſte in the houſes / and the grownde be  
layed voyde: For ful farre ſhal the lor  
de baneshe the men / and there ſhal be  
grete deſtructiō in the londe: but yet ſh  
all there be leſte a tythe in it to retur  
ne a gene / ſo that their paſture ſhal be  
reſtored: and as their okes and lye tre  
es caſte of their frutes / even ſo ſhal the  
at holy ſeade ſhot forth fruteſully en  
onge them.

L. iii. The



The seventh Chapter.

**W**hen was it so that in the raig-  
ne of Ahaz y sonne of Gotham  
the sonne of Ozias kinge of Iu-  
da: Rezin the kinge of Aram and Phe-  
cca the sonne of Romelie kinge of Isra-  
el ascended to Jerusalem to laye sege ag-  
enste it: whiche at that tyme they myg-  
ht not wyne: & then tolde they the ho-  
use of Dauid that the Syryons wer co-  
nfederde with Ephraim/ which tpyng-  
ges made Ahaz with the house of Da-  
uid to treble lyke trees in the wode syn-  
pten with wynde. wherfo<sup>r</sup> the lorde sa-  
yde vnto Isaye. Haue done and get the  
forthe with thy sonne Iasus whiche is  
lefte the/ and mete Ahaz at y heade of  
the over pole in the waye towerde the  
fullers felde/and saye vnto hym. Se y  
thou be still & feare not/ let not thy har-  
te melte at these two tayles with theyr  
smokynge fyrebrandes / that is to saye  
at the fure of Rezin kyng of the Syr-  
ions/and of the sonne of Romelye beca-  
use the Syryons/ Ephraim/and Rome-  
lis sonne haue thus myschenously cou-  
nseled

The seventh Chapter.

nselde and conspyred agenste the / sayn-  
ge. We will govp into Iuda and scour-  
ge them and translate them vnto vs /  
and we shal sette the sonne of Tabal to  
be kinge ouer them: for even thus say-  
th the lorde: This thinge shall not tye  
nor come to passe: But Damascus shal  
be y head of Syria/ & Rezin shal be y he-  
ad of Damasc<sup>9</sup>: & astyr. 65. yeares / Eph-  
rai karped awaye shal nomore be y pro-  
ple: although now Samarya be head of  
Ephraim/ and y sonne of Romelye y he-  
ade of Samaria: If ye beleve not / yowe  
are but gone to. And besydis thys / the  
lorde commaunded hym to saye th<sup>9</sup> al-  
so vnto Ahaz. Aske the some token of y  
lorde thy God / whether it be frome y  
deapest benethe or frome the hyghest a-  
bove. And Ahaz answerde: I wil not as-  
ke/ nether will I tempte the Lorde. W-  
herfore he sayde. Heare then ye house of  
Dauid/ is it not enough for yowe to be-  
ye men/ but ye must weare y god to?  
The lorde therfore his owne selfe shall  
geve yow a tokē. Beholde/ a mayde sh-  
all be wi-



**The seventh Chapter. Of Iſaye.**  
 alſe with chyldre and bringeforth a ſonne and ſhe ſhall call his name Immanuel. Boter and honey ſhal he eate vntil he can eſchewe yuel and choſe good: notwithstanding before this childe be thy waven/thy londe ſhal be deſolated/for y which thou arte ſo a frayde of their two kinges. y the lorde ſhal bringe both vpon the/and vpon thy people / and vpon thy fathers houſe / ſiche dayes as haue not ben ſene frome the departinge of Ephraym from Iuda: that is to ſaye / he ſhal bringe vpon yowe the kynge of the Aſſyrions: for the tyme ſhal come that the lorde ſhal wyſtle for a ſpye which dwelleth beyende the flowde of Egypte & for bees which are in the lande of the Aſſyrions / which ſhal come all hole together and beſege the euen with yn thy drye dykes at the kaves with in the rockes / in every wode / & at every ſtertinge hole. y in that tyme / the Lorde ſhall haue the with a raſer / he ſhal hyper a raſer beyende the flowde Euphrates / euen the kynge of the Aſſyrions: and he ſhal


**The aight Chapter. Of Iſaye**  
 ſhal ſhave of the heares of thy heade & ſete / and euen thy verye berde ſhall he wypp of: then ſhal the tyme come that a man ſhal lyue with a kowe ad tway ewes / and for the plentye of mylke eate boter: for yet ſhal every on leſte in the myddes of the lande eate boter and honey / and yet in thoſe dayes a vyne yarde of a thouſand vynes bought for more then a thouſand penyſ ſhal be turned into bryers and thornes: for the kinge of the Aſſyrions ſhal not come hither armed ſo thicke with the bowe and arrowe as the bryers and thornes ſhall ſtande over al this region: Alſo every fruteſall hill which was wonte to be delved and ploughed / then ſhal not a man come to them for feare of thornes & bryers / but ſhal ſerue to put yn heardeſ / ad beaſtes to graze yn. **The aight Chapter.**



And then ſayde the Lorde agene to me: take the a grete rolle ad wypte yn it with a pen ſpyke a man Maherſhalal haſchbaz which ys to ſaye / haſte the to robbe / ſpede the  
 de the



**The ayght Chapter. Of Iſaye.**  
de the to ſpoyle. Then I toke me certayne faithfull witneſes / By the preſte & Zachary the ſonne of Barachy: and came vnto a propheteſe which had now conceyued and brought forth a ſonne: & the Lorde ſpake vnto me. Geve hym this name: haſte robber greedy ſpoyle: for before thys chyld can call Dadye & Mame he ſhal bare away the riches of Damasce and the prynces of Samarye / yn y ſight of the kynge of Aſſyrye. And agene the Lorde ſpake vnto me theſe wordes. For as mych as this people abhorreth the waters of Siloah that flowe ſo ſtill / and hath rather pleaſure in thys kynge Rezin and in the ſonne of Romeſy: Lo / the Lorde therfore ſhal let the greete myghtye flowdis breke in vpon them / that is to ſaye the kinge of the Aſſyrians with all his power: whiche ſhal aryſe every where a bove their ryuers and run over all their bankes dryuynge into Iuda / redowndynge and ſwellynge vp even to theyr throtes: And the tyme ſhal come that the ſpreadinge  
a brode

**The ayght Chapter. Of Iſaye.**  
a brode of their winges ſhal kover the breadeth of thys lande / O Immanuel.   
Get ye togiſther / ye people into counſel / and all ye of the fartheſte partes of the lande caſte yowre heades togiſther / haſte ye togiſther to take counſell: and yet ſhall all togiſther be yn dayne. Conclude ye vpon eny thyng / and yet ſhall it not come to paſſe / excepte Immanuel.  
Thus then ſayd the Lorde vnto me takynge me by the hande lyke a guyde & nourteringe me that I ſhulde not go in the waye of this people ſaynge. Breke not yowre myndes aboute eny confederation with other for eny helpe: for althoughe this people ſpeaketh of nothyng but of coniurations and confederations: yet let them not fraye yow: but ſanctifie yowe the Lorde of powers: hi feare / hym dreade ye: for it is he that is y very holymakynge and the ſtombyng ſtone alſo: even a rocke to fall at / ſnare and net to ether of y houses / that is to ſaye to Iſrael / and to them that dwell aboute Ieruſalem: and many ſhall  
ſtomble



**The ayght Chapter. Of Iſaye.**

ſtumble at hym / they ſhall fall / they ſhall be broken / they ſhall be trapt and taken. Nowe (ſayth the Lorde) roll up thy teſtemony / and ſeale up the lawe with my diſciples. Nowe ſhal I loke for the Lorde (ſaith Iſaye) whiche hath hyd his face frome the houſe of Iacob / and I ſhall truſte yn hym / both I me ſelfe and y ſervantes whom the Lorde hath geven me to be a miracle and woundre yn Iſrael for the Lorde of powers pleaſure that dwelleth yn the mounte Zion. And when men ſhall ſaye to yowe (O my childe and diſciples of the Lorde) aſke counſell of the Pythonyts and ſothſayers of ſorcerers and charmers: then anſwere yowe ſaynge: do not every nacion aſke counſell and knowledge of theyr owne goddes: ſhal they then aſke of y dede to know thinges concerninge the lyvinge: gete ye to the lawe and to goddes teſtymones: for who ſo ever ſpeaketh not aſter theſe wordes they are not of y morninge lyght. If a man be negligent and dyſpyſe the lawe / he ſmyteth hym ſelfe

**The nienth Chapter. Of Iſaye.**

ſelfe againſte a rok and faileth of his porpoſe / and when he thus faileth of his porpoſe / he ſhall be angrie & ſo fret hym ſelfe that he ſhall curſe his kynge & his god. And when he ſhall loke ether upwarde or downward to the grownde: ſo / all are full of anguiſhe derknes and tribulacion ſloteringe aboute hym with the clowdes of erroure whiche ſhall not be taken from him that is thus grievouſly tangled in anguiſſhe. (as it hath bene ſene of late in the lande of Zabulon & in the lande of Neptalim) Ch. ix  
**I**ſte y lande was ridde of Zabulon & Neptalim: but at laſte it ſhall be right grievouſly ſcourged: The lande of Zabulon and Neptalim laye by the waye frome over Jordan to the ſea / thorow Galile wherupon they bordred the gentyls / the folke that walked in derkenes / which ſhall ſee a grete lyght / and over them dwelling in the region of y dedly ſhadowe light ſhall ſprynge: thou ſhalt multiplye the gentyls / & ſhalt thou not therewith alſo magnifye



### The nienth Chapter. Of Iſaye.

**Jud. Bii** gnifye gladnes: thei ſhalbe glad with y  
as men reioyſe in their reapiſge & as mē  
hauinge Victory/reioyſe in deuyding of  
their proie. For y heve poke of y gent-  
yls/ and the burden of their ſhulders/ &  
the pow<sup>r</sup> of their tyrauntes/ thou ſhal-  
te breke euē as thou once deliuerdſt thy  
people frome the tyranye of the Madi-  
anites: ye/ & al vpolente roberye/al ha-  
ſte inſurreccion/ and al cruel bloud ſh-  
ed ſhal ſead the ſper: For a chylde ſhal-  
be borne for vs/ and a ſonne ſhalbe geu-  
en vs/ vpon whēſe ſhulders / Impery  
and the gouernaunce ſhalbe put/and he  
ſhalbe called the meruelous counſeler/  
the myghtye God/the father everlaſt-  
inge/the prince of peace: this kinge ſhall  
neuer haue ende in encreſinge his Imp-  
ery & yet ſhal he therewith nouriſhe pe-  
ace/ ſittinge in the ſeat regall of Dauid/  
ād in his kingdome/ to mayntayne it in  
equyte & rightwyſnes frome thence in-  
to everlaſtinge: the zeale of y lorde of po-  
wers ſhal bringe this to paſſe. The lor-  
de ſente a worde into Iacob and it fell in-  
to Iſe

### The nienth Chapter. Of Iſaye.

to Iſrael: which all the people ſhal kn-  
ow/euen Ephraim & the citeſens of Sam-  
marye althoughe yet of a prowde har-  
te thei ſaye thus: Ower buldiges of Be-  
rycke are ſmyttē downe/ but we ſhal bu-  
ylde thē agene with ſower ſquared ſto-  
nes: ower houſes of wilde fig trees ar br-  
oken downe/ but we ſhal reſtoze thē bu-  
ylde with Cedre trees: wherfore y lor-  
de ſhal ſtere vp Reſin with other enem-  
es vpon thez: whom he ſhal ſo diſpoſe &  
ordre that Syrus ſhal come yn vpon y  
fronte of Iſrael/ and the paleſtines ſhal  
come in on their backes ād deuore th-  
em with open mouthe: and yet for al th-  
is ſhal he not ſwage his wrath/ but ſh-  
al yet ſtretchē forth his hande: for neth-  
er the people returneth vnto hym that  
plaged them/ nor yet ſeke thei the lorde  
of powers. wherfore y lorde ſhal kut of  
from Iſrael both toppe and tayle bran-  
che and bande al at once / by the toppe  
vnderſtande thou the aldermā and him  
y beate the rule/ by y tayle vnderſtande  
thou the prophete that preacheth the lyes  
For



The ninth Chapter. Of Iſaye.

For they whiche preache this people to  
be happye or blessed / are deceyuers / and  
they that are thoughte happye amonge  
them are the moſte nygheſt their deſtr  
uction. Wherefore the Lorde delighteth  
not in their yongons and is Vnmerciful  
Vnto the fatherles and to their wede  
ws / for they are al hypocryts and kursed  
and they al ſpeake foliſhnes : and yet for  
all this ſhall he not ſwage his wra the  
but ſtretch ſtil forth his hande: for the  
eir Vngodlynes burneth lyke ſyer whic  
ch is noureſhed with brambles and the  
ornes / and the ſmoke of their pryde flee  
th forth lyke y ſmoke of ſyer that is ſale  
len amonge thicke byers: wherefore the  
lande ſhal be brente in the wra the of the  
lorde of powers / and the people ſhall fede  
the ſyer: for noman ſhal ſpare a nother.  
And if eny man turne hym on his righ  
thande / he ſhal ſterve for hunger / and if  
he turne hym on his lefte hande to eat  
yet ſhal he ſynde no fode / every man ſh  
al eat the brawne of his owne armes.  
Manaſſe ſhal eat Ephraim and E  
phraim

The tenth Chapter. Of Iſaye.

Ephraim Manaſſe / and then ſhal theſe tog  
gith alſo eat Juda. And yet for al the  
is ſhal he not ſwage his wra the but ſt  
retch ſtyll forth hys hande. Chapi. x.  
**W**oe to yow that make Vnge  
dly lawes / and ſet ſtatutes to h  
arde to kepe / to oppreſſe the poo  
re in iugement and Vtterly to beger my  
afflicte ſimple people with ſtryfe and la  
we / that the wedewe myght be a proye  
for yow / and to robbe the fatherleſſe.  
What then ſhal ye do in the daye of Vi  
ſitation and deſtruction cominge frome  
a farre: to whome then ſhall ye flee for  
helpe? Or where ſhall ye leave yow  
gloze for a pledge that ye be not caſte  
into fetters or fall into amonge the ſla  
yne? And yet for all this ſhal he not ſw  
age his wra the but ſtretch ſtill forth  
his hande. Woe to Aſſur alſo the we  
apen of my wra the which holdeth the  
rodde of my indignacion in his hande:  
for I muſte ſende hym amonge hypoc  
rytes / and to people that ha the deſerued  
my Indignacion ſhal I ſende him to ro  
be



The tenth Chapter. Of Iſaye.

ſee and to ſpoile thez of al that thei haue / & to ſtampe them vnder his fete ſpeake the dyte in the ſtreates: not with ſtandinge / yet he himſelfe ſhal not ſo conſyder y thinge / nether thus thinke it in his harte: But hitherto loketh his harte his luſte is to deſtrope ad to wype awaye with his ſwerde not a fewe folke: for thus thinketh he ſaynge with hymſelfe: Are not al other kinges and princes trybutares vnto me: ſhal not I ſubdwe to me Calenum as eaſelye as Charrhamim: and as ſone take Antioch as I haue Arphad: and Damasc as Samariam: (as who ſaye) I haue gotten by my nowne power theſe kingdomes in y which Idols & karued images are worſhiped / and can I not then get Jeruſale and Samarye: ſhall not I be as able to do to Jeruſalem and to hir Images as I haue done to Samarye and to hir goddes: Then the tyme ſhal come (ſaith y lord) when I haue fyniſhed al my worke in the mounte of Zion and Jeruſalem / y I muſte byſet and loke vpon this

Ioylye

The tenth Chapter. Of Iſaye.

Ioylye byrde and ſo fortunate a felowe even vpon the ſtoute harte of the kynge of the Aſſyrians and vpon his hyghe looke: for thus he thinketh of himſelfe: By my nowne power and wyſdome do I theſe thinges: for I am wiſe: It is I that haue taken awaye y cooſtes of y nations and haue ſpoiled their princes: ad I lyke a gyaunte haue plucked downe men ſittinge a loſte: and the hoſtes of y innumerable people with theyr ſubſtance are al brought into my handes as egges into a neſte: for I haue gathered to me euery region of the erthe even as ſcattered egges are gathered together into one place / and there is not one in the meane tyme that dare move his winge / y dare open his mouth or once chatter againſte me. But (I praye you) do the y ave glorie againſte hym that byſet it to cutte therewith: Or doth y ſawe magnifye it ſelfe againſte the drawer thereof: this were as lyke as though the rodder ſhulde lyft up hyr ſelfe againſte hyr beater and the ſtaffe exalte it ſelfe againſte



The tenth Chapter. Of Iſaye.

ſte the ſmyter as though it we<sup>r</sup> no tre<sup>e</sup>: wherefore the Lorde God of powers ſhal ſende penurye into hys plentifulnes/ and ſper ſhal krece in vnder his power and waſte it: and the lyghte of Iſrael ſhal be his ſper/ and Iſraels ſanctuarie ſhal be his flame/ which ſhal kynde and devoure his byers and thornes all one a daye. Alſo the beutye of his wodes and hilles ſhal be utterly conſumed/ and in concluſion he hymſelfe ſhal be lyke a chaſed vagabonde / and the reſte of his trees lefte in his wodes ſhal ſtande ſo thynne that a chyld maye tel and write them. And then the remnaunte of Iſrael and thei that ſhal be ſaued pertainyng to the houſe of Iacob ſhal no more cleave to hym as their ſmyter: but by faith they ſhall truſte to the Lorde that maketh holy Iſrael: there ſhal but a fewe (I ſaye) returne/ evn but the remnaunte of Iacob (I tel you) ſhal be turned to the myghtye god/ for althoughe (O Iſrael) thy people be lyke the ſandes of the ſea / yet but a fewe of

The tenth Chapter. Of Iſaye.

we of them ſhal be turned to hym: for þe ſentence of hym that is ryche in ryghte wyſynakynge muſte neades ſtande/ wherefore doubtleſſe the lorde god of powers ſhal do this aſſuerde thinge even in the myddes of all the worlde: for thus ſpeaketh the Lorde god of powers: be not a frayde of Aſſur (my people which dwelleſt in Zion) for with a rodde verely ſhal he ſmyte the and ſhal lyft up his weapen agenſte the lyke as ſomtyme dyd the Egyptians/ but after a lytel ſpace/ ye in leſſe then a lytel ſpace the meſure of my indignacion and wrathe for their ſynnes ſhal be fulfilled/ ſaith the Lorde: for then the Lorde of powers ſhal ſterve a ſcourge agenſte them as he dyd once agenſte the Madianytes at the rocke of Oreb/ and as he lyfted up his rodde vpon the ſea/ and ſhal ſmyte the as he ſmyt the Egyptians. Then ſhal his burden be taken frome thy ſhulders/ and his yoke from thy necke/ and hys yoke ſhal rotte for fatte. But this Aſſur verely ſhal come yn firſte vnto Niath/ and

D. iij. frome



The tenth Chapter. Of Iſaye.

from thence ſhal he conne into Migron  
In Machmas ſhall he nowmber hys  
hoſte/there ſhal he go ouer the ſoorde &  
ſo turne to Gabaam/then ſhal Rama  
be a frayde/and Gabaam which is called  
Saules Gabaam ſhall flee. The neapn-  
ge of their horſes ſhal ſownde over al y  
dawghter of Baſſim which ſhal be ha-  
rde vnto Laie and to lowe Anathot. But  
whyles Madmena be a frayde ſe that  
ye citeſens of Beſim plucke vp your h-  
artes/for this one daye ſhal he yet tar-  
ye in Moba/and from thence ſhal he tu-  
rne his hoſte toward the mounte / y da-  
ughter of Zion and to the hyl of Hieru-  
ſalem . But yet beholde/ for the Lorde  
god of powers ſhall cut of this gloriouſe  
renowne with grete feare/he ſhal cut d-  
owne the tall men and they that are a  
loſte ſhall come full lowe / the thorney  
places of the wodes ſhal he ſmyte dow-  
ne with ayes/and the grete hyghe Ce-  
der trees ſhal haue a fall.

The eleuenth Chapter.

But at

The eleuenth Chapter. Of Iſaye

**B**ut at laſte ſhal the Cryſſe come  
eforth of the ſtocke of Jeſſe and  
the flouryſhing budde ſhal ſp-  
ringeforth of his rote/which ſhal be en-  
dued with the ſpirit of the Lorde / even  
with the ſpirit of wyſdome/ and of vn-  
derſtandinge/with the ſpyrit of counſ-  
el and ſtrength/ the ſpyrit of knowled-  
ge and feare of the Lorde/and ſhall ma-  
ke hym accepte or of ſwete ſauoure in y  
feare of the Lorde/ for he ſhal not Juge  
aſt yr the face nor reprove aſt yr the fa-  
me brought vnto his ears:but ſhal a-  
venge the poore with right wiſnes / & rea-  
ſon for the lowe oppreſſed of the erthe  
with equyte: The erthe ſhal he ſmyte  
with the rodde of his mouthe/ and wy-  
the the very breath of his lippes ſhall  
he ſlaye the vngodly man: for right wi-  
ſnes ſhal be the gydele of his loynes/ &  
trowthe and faithfulnes ſhal gyde a-  
bout hys ſydes/that the wolfe myght  
dwell and acorde with the lombe/ the le-  
oparde lye downe with the goate/and ly-  
ke wyſe the heyfore with the lyon / and

D.iiiij that



**The eleuenth Chapter. Of Iſaie**  
that every wylde beaſte moughte agre  
with the tame and become ſo meke that  
a lytel chyld myght rule them / the ko-  
we and the female beare ſhal fede togi-  
ther in one hearde and ſhall nouriſh up  
their yonge togith<sup>r</sup> in one place / the ly-  
on ſhal eate chaſſe with the oye / here y  
yonge babe ſhal playe vpon the Serp-  
ents denne / and aſt<sup>r</sup> that it be weaned /  
it ſhal put his hande into the neſte of y  
Venoume kockatrice. Roman ſhal hur-  
te or deſtroye other thowt al my holy  
hpyll: for y lande ſhall ſwymme in y kn-  
owledge of the lordis worſhippe as it wa-  
ere a ſea flowinge ouer all: and then ſh-  
all it come to paſſe / that the gentils ſh-  
al ſeke this roote of Jeſſe which ſtande-  
th up for a ſigne emonge the folke: for  
his quyet habitation ſhal be right glou-  
riouſe. And then the Lorde ſhall put to  
his hande agene to chalenge and to poſ-  
ſeſſe the remnaunte of his people wh-  
ome he reſerued ſalſe from the Aſſyri-  
ons / from the Egipcions / from the he-  
arde Arabens / from the yndes / from  
the Elam

**The eleuenth Chapter. Of Iſaie**  
the Elamptes / from the Chaldees fr-  
ome the Antiochens / and from the ey-  
lands of the ſea / then ſhal he geve a ſi-  
gne to the Gentyls and ſhal gather to-  
gither the ſcaterde men of Iſrael / a Bri-  
nge togither alſo the diſperſed of Iuda  
from the fower quarters of the erthe /  
Ephraim ſhal be eaſed of hir hateful a-  
duerſaries / and the enymes of Iuda ſh-  
al be cleane wyped a waye: Nether ſhall  
Ephraim enuye or hate Iuda / nor Ju-  
da ſhall inuade Ephraim / But thei ſhal  
flee bothe togither vpon the ſhulders of  
the Paleſtynes towerde the weſte / ret-  
urninge both togither to robbe the chy-  
lderne of the Eaſte: the Idumies and y  
Moabites ſhal beat their becke / ad the  
ſonnes of Ammon ſhal obaye them / ad  
the Lorde ſhall ſtoppe the tonge of the  
ſea of Egyp<sup>t</sup> and ſhal ſhake his hande  
ouer this floude with a vehement wy-  
nde ſmyttinge hys ſeven mouthes ſo th-  
at men maye go over hys drye ſhod / and  
the waye ſhal be wyde open for the re-  
amnaunte of his people which were ſa-  
ued



The twelfe Chapter. Of Iſaye.

ued frome the Affyrions even as it ſa-  
ye open for Iſraell when they came vp  
frome Egypte/ ſo that then / every one  
of them ſhal ſaye thus. Chap. vii.

**I** thanke the (Lorde) for thow wa-  
ſt wraſthe with me/ but thy coun-  
tenaunce nowe changed/ thou arte  
mercifull and counfortheſt me. Lo/ God  
is my ſavioure/ I ſhal truſte in hym/ and  
ſhal not feare. For the Lorde god is my  
ſtrength and prayſe. It is he that wil be  
my refuge. ye ſhal drawe waters with  
greate ioye owte of the welles of owr ſa-  
viour/ and ſhal ſaye in thoſe dayes. Let  
vs geve thanks to the Lorde / let vs  
ſpreade his name / Let vs publeſhe his  
pleſures to the people/ and let vs neuer  
forget that right highe is his name ex-  
alted. Let vs ſynge vnto the Lorde for he  
hath done highe thinges that they ſh-  
ulde be knowne thoroowe all the erthe.  
Lawghe and be glad frome thy very he-  
arte/ thou that dwelleſte in Zion for ri-  
ght greate is thy pryncce which maketh  
holpe Iſrael. Chap. viii.

The

The thirtenth Chapter. Of Iſaye.

**H**e beuy destruction of Babilon  
whiche Iſaye the ſonne of Am-  
oz ſawe before. Lyfte vp a token  
to the hill a bove krye to them/  
beken yowr handes to thez/ that the pr-  
ynces might covaye their ſelves into wa-  
ithyn the gates. For I (ſaith the Lorde)  
ſhal commaunde my apoynted message-  
rs and cal my mighty ones that delight  
in my maiesty to fyniſhe my wraſthe.  
And methought then that I harde a no-  
yſe frome the mountaynes lyke the no-  
yſe of miche people ſwellinge and cluſt-  
eringe together evē a noyſe of men mu-  
ſteringe/ as though the realmes of the  
getyles had be gathered altogether ha-  
vinge the Lorde of powers for their cap-  
tain. / and as though they had come fr-  
ome farre regions even frome the extre-  
me partes of the worlde/ ye as though  
bothe the Lorde himſelfe/ his miniſters  
and veſſels of his indignaciō ſhulde ha-  
ve come to deſtroye y wholl worlde. Ho-  
wle ye therfore/ for ſul nyghe is the da-  
ye of the Lorde which ſhal come vpon vs  
lyke



RI  
The thirteenth Chapter. Of Iſaye.  
lyke a deſtroyer frome the moſte mygh-  
tyeſte: then ſhal euery mānes hāde ha-  
ue the paſſaye/and their hartes ſhal fa-  
pnte/they ſhal be aſtonned/holden with  
anguiſhe and dazynges in their heades  
they ſhal haue panges lyk women trau-  
elinge of childe/euery man ſhal be a fra-  
pde of other and their chekes ſhal glowe  
for ſhame/for beholde/ y daye of the lor-  
de ſhal be preſente ful of ſparcenes/In-  
dignacion/ wrathe/ anger/ Vntyl their  
lande be brought into a wyldernes/and  
ſynne be caſtoute of it / for the ſtarres &  
the planets of heuen ſhal not geue the-  
ir lighte. The ſonne ſhal be quenched in  
his ſpyng/ & y mone ſhal with drawe  
hys lighte. I ſhal (ſaith y lorde) loke v-  
pon the malice of the worlde & ſhal pu-  
niſhe the ſynnes of the vngodly. I ſh-  
al abate the pryde of the proude/and the  
wanten luſtes of tyrants ſhal I bringe  
downe. I ſhal make that a man ſhal be  
then more precious then y pureſte gol-  
de. y & that but a vyle man ſhal be be-  
t: then a wedge of gold of Ophyr. Wh-  
erfore

The thirteenth chapter. Of Iſaye.  
erfore I ſhal ſo ſmyte heuen that the er-  
the ſhal ſhake frome hys place. theſe pla-  
ges (I ſaye) ſhal fall vpon Babylon at  
the Indignacion of the lorde of powers/  
and that in the daye of his ſparce wa-  
the: then ſhal a man be as fearful as a  
chased doo and as a flocke of ſhepe wh-  
om noman can bringe to gither: one co-  
untreman ſhal flee to a nother for helpe  
and euery man to his owne lande/and he  
that ſhal be forwde alone ſhal be ſted:  
and he that abyde in the raye ſhal be  
ſmyt downe. their chylderne ſhal be th-  
rone agenſte y grownde before their fa-  
tes/their houſes ſhal be robbed and the-  
ir wyues deſpyled. For ſo/ I ſhal ſtere v-  
pon the Medes vpon them which ſhal ſet  
nothing by ſyluer & but a lytel by golde  
of whom y bowes of the yonge men ſh-  
al be broke/they ſhal haue lytel petye of  
women with chyldre and leſſe ſhame to  
kyl their chylderne. And Babylon the  
heade of al kingdomes / the beuteſul fl-  
ower of the Chaldes ſhal be deſtroyde  
even as the lorde deſtroyde Sodome and  
Go:



RI  
The fourtenth Chapter. Of Iſaye.  
Somer: it ſhal neuer be inhabited net:  
her eny man ſhall dwell in it frome age  
to age. The Arabes ſhal nomore pitche  
bothes there/nether the herdemmen ſhall  
thith<sup>r</sup> bringe their flocke/But wylde be-  
aſtes ſhal lye there/ and their houſes ſh-  
albe ful of owles there ſhal inhabit St-  
ruthions/there ſhal ſcyppe theſe wodo-  
uſes/ there ſhall krye theſe nyght rav-  
ens one agenſte a nother in the houſes of  
Babylon/and dragons ſhal there playe  
in the palaces.

Chapter. viii.

**A**nd the tyme of his cominge is  
nowe at hande / his daye ſhall  
not be longe differred. But yet  
agene the lord wilbe merciful  
to Jacob/and ſhal yet choſe Iſrael/and  
bringe them agene vnto their owne lan-  
de: and ſtraingers ſhalbe cowed with  
them and Joynd to the houſe of Jacob  
Thei ſhal take this ſtraunge nacion &  
leade them to their places /and the hou-  
ſe of Iſrael ſhall holde them for ſervan-  
tes and handmaydes in the lordes lan-  
de & holde them in captiuite/ Under wh-  
oſe gyrdel

The fourtenth Chapter. Of Iſaye.  
oſe gyrdel thei theiſelfe where before/ &  
ſhal commaunde thez which before we-  
re their maſters. And then when y<sup>e</sup> lord  
ſhal geve the reſte frome thy labou-  
res and tremblinge and frome thy gre-  
vouſe ſervitude by which thou were th<sup>e</sup>  
holden Under: thou ſhalte take vp this  
lamentable ſonge agenſte y<sup>e</sup> kinge of Ba-  
bylon ſayng/ howe is this extorſener br-  
ought to reſte with his golden taves and  
tributes? The lord Verely hath broke  
the ſtaffe of the Ungodly even the ſep-  
tre of theſe lordely rulers: which when  
he is angry ſmyteth the people with a  
plage incurable/ when he is chafed/ he  
tameſh theſe Gentyles & perſucth th-  
em ſtill: ſo that nowe alower lande is at  
reſte and ſingeth for Joye / y<sup>e</sup> the very  
ſpytes and the Cedres of Libani reio-  
yſe vpon thy fall/ ſaing. Aſtyr that th-  
ou were layed a ſleape noman clymed  
vp to kut vs downe: heſſe trembled at  
thy cominge: Gyauntes and al prynces  
of the erthe came forth to mete the/ all  
kinges of the gentyles roſe vp frome th-  
eir tron-



**The fowertenth Chapiter. Of Iſaye.**  
cure trones / all theſe in courſe magnify-  
ed the ſaynge: Arte thou not wounded  
as well as we & made lyke vs? But thy  
pryde was plucked downe to hell with  
thy vayne ſolyſhnes. Dottes ſhalbe  
ſtrewed vnder the & wormes ſhalbe thy  
koverled. Howe ſelle ye frome heuen (lu-  
cifer) ye ſayer ſonne of the morninge? ar  
ye nowe fallen ſo wretchedly to the erth  
he which were wonte to be Emperour  
over the gentyles? ye and that even w-  
hen thou thus thoughteſt in thy harte.  
I ſhal aſcende into heuen and ſhal exal-  
te my ſeate aboue the ſtarres of heuen  
and ſitte in the congregation hill at the  
northe ſyde: I wyl aſcende hygher then  
the clowdes / and be equale with the moſt  
hygheſt. But nowe arte thou pluck-  
ed downe to helle vnto the moſte deapeſt  
plage of the erthe: thei that ſe the come  
nowe nerer and dare tote y in the face th-  
inkinge thus vpon the / Is not this the  
ſtoute man that made the erthe a fray-  
de / that ſhoke the kingdomes to gith? &  
made the worlde lyke a deſerte? which  
Betedom

**The fowertenth Chapiter. Of Iſaye.**  
Betedomne cytes and townes and wo-  
lde never let his captines come home.  
Howe cometh it to paſſe that whyle all  
other kinges of al nations ſleape glory-  
ouſly every one at his owne houſe / thou  
arte caſte oute of thy grave lyke a plant  
te oute of kynde? lyke the fleſes of ſla-  
yne me digged thorow with ſpeares / ye  
lyke mene let downe into doungeſ of ſt-  
one / and lyke dede karcaſes troden vnder  
the fete. Therefore arte thou not bu-  
ryed with them becauſe thou deſtroyed-  
ſte thy nowne lande / and ſlueſt thy pe-  
ople. The poſterite of ſynful men ther-  
fore ſhal euermore be ignomyniouſe / and  
men ſhall ſeke meanes to make a waye  
their chylderne for their fathers iniqui-  
te: leſte thei aryſe and poſſeſſe the king-  
dome / and fyl the lande ful of ſtronge ho-  
ldes. I ſhal ryſe vpon them (ſaith y lord  
de of powers) and kut of the name of Ba-  
bylon / and al that there remayne with  
the chylderne and their neves / ſaith the  
lorde: I ſhal leue it for oters / and turne  
it into a ſpyſſhe pole / ye I ſhal ſwepe it  
with



**The fourtenth Chapter. Of Iſaye.**  
with a consuming ſome (ſaith the lord of powers): ye/and beſydes al this y lord of powers bownde it with an othe thus to come to paſſe as he had thought / and to be as ſuer of this plage as he had decreed it. I ſhal breke downe y Aſſyrians (ſaith he) in my lande/and trede them downe in my mountayns: the poe ke of Aſſur ſhal be taken frome powe/ & power ſhulders ſhal be delpyerde of his burden/ ſo ſtandeth it with the counſels which the lord hath decreed vpon all y lande/and thus is his power ſtretched forth vnto all gentyles: for the lord of powers decreynge eny thinge/who ſhal make it voyde: When he hath ſtreched forth his hande/who maye bende it backe: In the yere that kynge Aſhaz dyed God thretened one this maner by Iſaie. Reioyce not al at once thou Paleſtyne/as thoghe y ſtaffe of hym that ſmyt the were al to broken: for oute of the rote of the edder ſhal ryſe a kolatrice/ and oute of hym ſhal ſprynge a fleynge ſpye drake/and the poore ſhal eate of the beſt  
and

**The fyftene Chapter. Of Iſaye.**  
and nedpous ſhall dwell in ſavegarde: But thy rote ſhal I quenche oute with hunger/and he ſhall ſlaye thy reamnants. yell oute ye gates: kye ye cytes/ and thou paleſtyne be troubled all ouer for there cometh a ſmoke frome the north/whoſe thynknes and bitter violence noman maye abyde: and then what other anſwere ſhal the tydinge beares of the folke make/But that the Lord hath ſet faſte Zion/and his poore people ſhal cleve vnto hyr. **Chap. xvi.**

**T**he ſeue viſion that the Lord ſhewed to Iſaie vpon Moab. I have ſene that the Moab ſhulde be deſtroyed and layed ful lowe/ ad that in the night/and in the night alſo the walles of Moab ſhulde be threne downe. Theſe Moabites aſcended vnto their highe places called Baithe and Dibon where they worſhiped Idols/ to wepe before them. This lamentable howlinge of Moab was harde over Naſſo and Medeba / every man poſſed his heade and ſhoue his berde. Thei ſtode  
E.ij. gyte



**The sytens Chapter. Of Isaye.**  
gyrte in sacke in every korne of the towne. Upon their house toppes / and in þe stretes every man kryed oute and fell to wepinge. Hesebon and Eleale kryed so lowde that their voyces were harde to Gahaz / and the souldgiers of Moab when thei shulde haue blowne þp their trumpetes to batayle / for sorowe of their hartes they kryed as lasse for sorowe / ower hartes blede vpon Moab fleinge toward Zoar that welthye bullock / and vpon the hanging of the hyll of Luhith they clymed with wepinge. Also the waye of Horonaim they filled with their lamentable noyse. The waters of Memrim were forsaken and the grasse was wytherd awaye. Corne fayled / and there was no grene thinge lefte. And euen aftyr this maner the reste of theyr substaunce and goodes theyr aduersaries karied a waye to Arabye prosperously by shippe. And to be shorte / the noyse wente thowre al the coostes of Moab so that frome Eglaïm vnto Beer Elim all was fylled with theyr howlinge.

**The**

**The sytenths Chapter. Of Isaye.**  
The waters of Dimon were full of bloude / for there laye the hoste waytynge lyke lyons / both for them y shulde haue escaped frome the cyte / and for them that fled frome the felde. **Chap. vii**  
**T**hen ylorde of y lande sente a souler frome the stoney deserte vnto the hill of the daughter of Zion ( for the daughters of Moab abode yet at the foorde of Arnon lyke tremblinge byrdes put oute of their nestes ) which messagere requyred them thus saynge. Gather together power senatours / take counsell howe ye myghte shadowe and defende vs in this hot persecution / hyde them that flee / and destroye not y dispersed / let ower Moabytes fled vnto poure be soukerde / hyde vs from the face of the destroyer / for ower enymes trede vs downe : this destroyer ceaseth not to waste vs a waye frome the earth : for the seate of power kynge dome is ful of mercye / wherfore he that sitteth in it muste iuge of faithfulness and trothe as in the tabernacle of Dauid / he  
**Li.iii**      muste



**The syxtenth Chapter. Of Isaye.**  
muste seke equite & haste hym to mayntayne the righte. Vnto the which requeste it was thus answerde. Moabs pryncde is wel knowne and howe grete it is his Arrogancye & swellinge furye was never so grete but his strength is nowe as small. Wherefore let Moab complayne of his fall to hym selfe/that he mought all alone lamente/and that he also thus broken with sorowe mought sit complayninge and moorninge in Bayne at the fete of che byrche walles of Arnon nowe caste downe. Also Isawe those suburbs of Hesebon destroyed: The Bynepardes of Sibme planted with the moste nobleste Bynes which reched vnto Hazer and spred vnto the deserte/hy branches spred vnto y weste sea the pearces of Gentyles dyd kut downe. Wherefore I wepte for Hazer and for the Bynepardes of Sibme/I waterde the Byneparde of Hesebonam and Elealen with the teares of myeyes/because that in their harueste and in the gatheringe of their grapes theire wonte mery songes were

**The seuententh Chapter. Of Isaye.**  
were gone/their myrth was layed in bed/both of felde and Byne yarde/so that they coude nether be glade nor synge: y treader in y Byne presse trede out no more wyne/their harueste and grape gatheringe songes were layed downe. Wherefore my belye murmurde lyk an harpe for Moab/and even my bowels also for that byrkwalle. For when Moab see that hyr goodes were in perell she wearied hir selfe going to hyr Idols in highe places and to hyr holy houses to praye/ but non might helpe hyr. This is y worde which the lorde spake then vpon Moab: but nowe the lorde speaketh on this maner. After thre yeaeres/ the power of Moab with al hyr pompe & riches (which ar very mych) shalbe taken a waye / evn as an hyerde seruante his yeaeres oute serued is quyte gone/and hyr reamnautes shalbe ful fewe and of small valewe.

**Chap. viij.**

**The heuie affliction which y lorde shewed to Isaye vpon Damascus. Damascus shal not**

**E. 4. more**



RI  
The seuententh Chapi. Of Isaye.  
more be a cyte / But throne downe into  
an heape of stones. The cites of Aroer  
shalbe turned into pasture & layers for  
flockes of shepe & other heardees so th<sup>t</sup>  
at no man shal fraye them a waie Ep-  
hraim shal nomore be ströge defended/  
Damascus shalbe nomore a kingdome.  
Also the glorie of the leste cytes of Sy-  
rie shalbe lyke the glorie of the chylde-  
rne of Israel saith the lorde of powers/  
then shal the glorie of Jacob be ful thy-  
nne / and the well lykinge of theire fatte  
bodies shalbe full leane. For they shal-  
be lyke a gatherer of corne yet stādinge  
after the spyle which reapeth down the  
handfulles with his Arme / But when  
he gathereth or thrusteth them togeth-  
er (even in the Valye of Rephaim) yet he  
leueth som what for the gleaners: th<sup>e</sup>  
ey shalbe lyke one beatinge of olyue be-  
ryes which yet leueth two or thre berry-  
es in the toppe and not passinge fower  
or fyve in all the other bouwes saith the  
lorde god of Israel. Then shal man ret-  
urne vnto his maker and his eyes shal  
loke

The seuententh Chap. Of Isaye  
loke vnto hym that maketh holpe Isr-  
ael: and shal not loke vnto Altars the  
worke of theyr handes neth<sup>r</sup> shal he be-  
holde those thinges whiche his owne  
fyngers made / nether wodes / nor yma-  
ges. Then shal the stronge cytes be lef-  
te desolate as were the ploughes & har-  
rows sometyme (of the chananites) for  
feare of the chylterne of Israel. Becau-  
se thou hast forgotten god thy saviower  
and not remembred thy stronge rocke/  
therfore hast thou planted the so fayer  
settes and sowne the so straunge seades  
When thou plantedste them / thou wa-  
ste riche and in thy flowers and beleu-  
edste to haue had fulerlye frutes of thy  
seade: But when the tyme shal come to  
gather and to possesse them / thou shalt  
reape right plentiuouse afflicciō and so-  
rowe. Wo be to this confuse clustre and  
monstrose multitude of so proude peop-  
le swellinge lyke the sea whiche hath  
en hoste ryseth vp lyke a fearch water.  
But let this heady folke / be they neuer  
so many / neuer so vnculpe and lawles  
swell



**The. viii. Chapter. Of Iſaye.**

ſwell/ yet as ſone as the Lorde blameth them and ſette agenſte them/ thei ſhall flee full farre a waye/ and ſhalbe wynn-  
nowed of the wynde lyke the duſte of y  
drye mountayns/ and lyke a whirlew-  
ynde at the comynge of a ſtorme: for ſo/  
lyke as at the eveninge thei were mer-  
velouſe terrible/ ſo before the morninge  
ſhal thei begone. This is the very en-  
de of them that ſcourge be / this is the  
rewarde of them that robbe be of ower  
goodes.

**Chap. viii.**

**W** Be to the lande whose ſhipp-  
es are ſo ſwifte/ which lande ly-  
eth one thys ſyde of the flowde  
of Ethioppe/ which ſendeth ambaffiat-  
ours by the ſea and that in ſhippes of re-  
edes and bulruſhes put vpon the wat-  
ers ſaynge: So power wayes ye meſſa-  
gers vnto a y pyſſed and ragged nacion/  
people more fearfull then owers and fa-  
rrer. Vnlyke/ a byle nacion a litel ſet bye  
whose lande the floudes deuyde. But o  
ye all that dwel vpon the erthe and in-  
habit the rownde worlde/ take hede and  
loke

**The. viii. Chapter. Of Iſaye.**

loke when ye ſe the ſigne lyfted vp to you  
we in the bylles/ and when ye heare the  
trompetes blowne vp to bataile: for th-  
us ſayd the Lorde to me. I laye downe  
to reſte conſyderynge with me my ſelfe yn  
my houſe in the myddaye when it was  
full warme lyke as agenſte a ſhower of  
rayne as it is wonte to be in harueſt ce-  
aſon/ but yet before the corne be redye to  
reape and the clusters of grapes be per-  
fitly ripe: and the was one which kut  
downe the clusters with a kutting kny-  
fe/ and he kut a waye even the branc-  
hes alſo/ and toke them a waye: the reſ-  
ydwe were lefte as well fore the fowles  
of the mountayns as for the beaſtes of  
the felde/ that y fowles myght lye the-  
re all the ſomer and the beaſtes of the fel-  
des all wynter. And then ſhall the be  
offred the Lorde of powers a gyfte of y  
pyld ragged nacion and dzedfull people  
farre above be/ a byle nacion/ and troden  
vnder fote, whose landes y flowdes de-  
uyde: vnto the Lorde of powers (I ſaye)  
theſe gentyles ſhalbe offerd at the pla-  
ce con



The. xiv. Chapter. Of Iſaye.

ce consecrated vnto his name / even at y  
mounte Zion. Chap. xiv.

**T**he heuie affliction which y lord  
de shewed to Iſaye vpon Eg-  
ypte. Beholde / the lord shall co-  
me rydinge vpon a swyfte clowde into  
Egypte: at whose cominge the Idols of  
Egypte shall sheake / and the harte of E-  
gypte shall faynte in hyr owne bodye.  
For I shall set the Egipcions (saith the  
lord) one agens to another so that eue-  
ry man shall fyght with other / even bro-  
ther agens to brother / cyte agens to cyte /  
kyngdome agens to kyngdome / and the  
breath of Egypte shall be broken in hyr  
belye / and I shall scatter hyr counsel wh-  
en she shall go aboute to aske it of hir I-  
dols / wytches / soth sayers and diuine-  
rs. I shall betake Egypte into the hand-  
es of cruel lordes / and a violence kinge  
shall rule the / saith the lord god of po-  
wers. The waters of the sea shall synke  
awaye / and Nilus shall be dryed up / their  
flowdes shall be dronke vp / and their dy-  
kes and brookes shall be full shallowe and  
fayle

The. xiv. Chapter. Of Iſaye.

fayle / reed and rushes shall be wytherd  
up / the medewes and all the feldees a bo-  
ute Nil<sup>9</sup> which were wonte to wepe gre-  
ene at the openinge of hyr lippes shall be  
dried vp and of no valwe. The fyshes  
shall moune / and al that were wonte to  
laye hokes & bende nettes at their wat-  
ers shall lamente: the spynners and ma-  
kers of lynyne / the sylke women with y  
weavers therof shall be begerde and co-  
funded. Al that made pondes and stwes  
shall breke vp their bankes. Also the co-  
unsellers of the folleshe princes of Zoan &  
the wyse counsel of Pharaos shall be tur-  
ned al into folyshnes. Howe dare ye th-  
en be so bolde to saye vnto Pharaos / I  
am come of a wyse stocke / and I am of an  
auncy at noble bloude: where nowe / w-  
here (I praye the) are thy wyse men: let  
them tell the nowe (I praye the) what y  
lord entendeth and hath thought to do  
with Egypte. The folyshe princes of Zo-  
an and the proude princes of Memph-  
eos begylde Egypte with their noble hy-  
ghe stocke. The lord shall mingle the  
sprite



The. xiv. Chapter. Of Iſaye.

ſprite of erreure amonge thez that then ſhulde ſeducce Egipte in all thinges even as the drunken and Bomytinge man is brought oute of the waye. Egipte ſhal want counſel to conuaye hyr cauſes/ ſhe ſhal not knowe where ſhe ſhal begynne nor where ſhe ſhal make an ende/ whether it be vpon y lande or ſea. Then ſhall Egipte be lyke women/ fearfull and aſtoned at y lyſtinge vpon of the hande of the lord of powers/ which he ſhall lyſtup againſt hyr. Alſo the lande of Iuda ſhal be a thondreclappe to Egipte/ ſo that who ſo euer mynde hyr to Egipte ſhe ſhal a non be ſinayde with feare at y counſel of the lord of powers whiche he hath decreede againſt hyr. Then ſhall there be. v. cytes in the lande of Egipte which ſhal ſpeake the Chananytes tongue/ and ſhal be ſworne vnto y lord of powers/ of the which one is called Heliopolis. Alſo then ſhal there be an altar for y lord in the myddes of Egipte entytled to the lord to be into a ſigne and teſtymonye for the lord of powers in y lande

The. xiv. Chapter. Of Iſaye.

lande of Egipte/ y when thei kye vnto him/ for feare of their oppreſſours he mought ſende them a ſaviour and a guyde which mought deliuer them. The lord ſhal knowe the Egypcions ad agene the Egipcions ſhal knowe the Lord/ then ſhal thei worſhip him with ſacrifices & gyftes. They ſhal ſowe vnto the lord and performe it. Thus ſhal the lord ſmyte the Egypcions and heale them agene / thus ſhal they be conuerted to the lord/ and thus ſhal he be merciful vnto them and ſhal heale the. Then ſhal the waye be comenly hauented frome Egipte to Aſſyria/ and the Aſſyrions ſhal come to the Egypcions and the Egypcions agene to them/ & thei ſhall both worſhippe one God. Then ſhal Iſrael with Egipte & Aſſyria make all thre one bleſſed trinite in the myddes of the erthe / which trinite the lord of powers ſhal bleſſe ſaynge: Bleſſed be Egipte my people/ bleſſed be the Aſſyrions y worke of my handes/ ad bleſſed be Iſrael my inheritaunce. Cha. xv. In the



The. xvj. Chapter. Of Iſaye.

**I**n the yere that Thartan came to Azotum ſente of Sargon kynge of the Aſſyrians and had wonne by bataile and taken Azotum: y lord ſpoke vnto Iſaye the ſonne of Amoz thus ſaynge. Go and draw of thy ſacke frome thy loynes and loſe thy ſhoes frome thy fete/ which ſo doyng/ wente naked and bare fote. And the lord ſayd: y nakednes and barefote goinge of my ſervante Iſaye is a token and a ſore ſhewing of a woundrefull thinge that ſhall fall vpon Egypte and Ethiopie after the dayes: for ſo ſhall the kynge of Aſſyrie dryue the captiues of Egypte and the banexhed of Ethiopie/ both yonge and olde ſhall he dryue a waye naked and barefote: and ſhal vnkouer the arſes of the egipcions beinge aſhamed of the Ethiopians and Ethiopians of the egipcions/ and then ſhall the dwellers of this eylande ſaye: is this our hope vnto whom/ we fled for helpe to be deliuerde frome the kinge of Aſſyrie: howe ſhal we eſcape?

The. xvj. Chapter

The

The. xvj. Chapter. Of Iſaye

**T**he grevouse affliction of y wyde ſea. There is an hevy viſion ſhewed me/ lyke as when a ſtone brought frome the ſouth he cometh oute frome the deſerte that terrible lande. Babylon ſhal be beſeged rownde aboute and ſhal be utterly deſtroyde. Come vp Elam/ beſege it And de/all they ſyghe ſhal I ſwage. At theſe wordes my raynes were a ſtoned and pangas came vpon me lyke the pangas of a woman travelinge of chylde. When I harde this I fell downe/ when I ſe it I was amaſed. My harte trembled and panted/ I ſhoke for feare/ and becauſe this thinge was derke to me al my wittes wer a ſtoned. For even this noyſe was harde alſo: let the table be layed ſodenly/ and the watche wel apoynted/ eate/ drynke/ cryſe capytaynes and take ye to bukler and ſhyld. Then thſ ſayd the lord to me: Go and ſet vp a ſpye that ſhal tel what he ſe: which when he hadde diligently looked rownde aboute/ he eſpyed a cople of men cominge  
ff rydin



The. xvi. Chapter. Of Iſaye.

rydinge together one of an aſſe and together of a Camel: and this ſpye kyped lyke a Lyon / O my maſter / I haue ſtand here beſely watchinge all daye and haue kepte my ſtadinge diligently al this nyghte to : And lo there are come a couple of the which one hath brought this meſſage and ſayd / Babylon is fallen / Babylon is fallen in very dede / and all the karued & grauen Images of their Goddis are braſte agenſte the grounde: theſe are the tydinges (o my felawes in worke and offyce) whiche I haue harde of the Lorde of powers to ſhewe vnto you. The heuye affliction of Dume. We thought I harde a noyſe of one kyinge frome their ſaynge: watche man what haſte thou eſpyed this mighte? watche man what haſte thou eſpyed this mighte? which me thought anſwerde. The daye is come / and the night ſhall come agene / and if ye be ſo desperouſe to knowe / come agene then and aſke. The heuye affliction layed vpon the Arabes: ye ſhall lodge all nyght in the wood in the

The. xvii. Chapter. Of Iſaye.

in the waye to Dedanin: But o ye cyteſes of Theme / bringeforth water for the thyrſte / and mete ye the men in ſpyght with the Bytel: for thei ſhall flee frome the face of perne / even frome the edge of the naked ſwerde / frome the preſens of the bent bowe / and frome the edge of the ſette felde cominge vpon them: for thus hath the Lorde ſpoken vnto me: After this yeare al the power of Cedar ſhall haue an ende even lyke the goinge forth of the ſeruyce of an hyperde man / his yeares now ſerued oute / and the remainaunte of the Archers of Cedar ſhall be thruſte into a ſul narrowe ſtraighte. For it is the Lorde God of Iſrael that hath ſpoken it.

Chap. xvii.

The heuye affliction of the vale of the Viſion. What ayeleth you thus al together to clynne vp vp on your house toppes / O cyte ful of woundinge / and running together on heapes whiche ſometyme haſt ben ſo welthy a towne? ye are yet a lyue and yet are ye but aſſayne men with ſwerde in  
f. ii. bataile



**The. xviij. Chapter. Of Iſaye.**

Bataile: for al your capytayns are fled on horsebacke oute of boweshote / ye / al thy princes are slypte a waye and fledde ful farre frome the. When I harde these thinges / I sayde / Go your wayes frome that I myght wepe bitterly / neither be you aboute to conforthe me as concerninge the destruction of my people: for this is the daye of tribulacion / downfalinge and confuſe perplexite of y<sup>e</sup> Vale of the Bysion (the lord god of powers so throwing downe hys walles that the noyse rebowndeth agenſte the mountayns): And I ſawe y<sup>e</sup> Elampites takinge to them their quivers and the horse men with their Charietes beddinge their selves to fyghte / and Sir made bare their shyldeſ. Thy choſen Valeys were filled with chariets and the horse men assailed boldly the gates. Then the beutiful deckinge of Iuda was taken a waye: and the house of ordinance made with the tymber of sybani was layed wyde open / then shall ye see thorough chynnes into every corner of the cyte of

**The. xviij. Chapter. Of Iſaye.**

te of David / yt shall be so sore shaken and rente: and ye shall gather to gither the waters of the lower pole / ye shall also tell the houses of Ierusalem / and breke them downe to defende the walles / and ye shall be compelled to make a dyke betwene the two walles with the waters of the olde pole / hauinge no consyderacion of the firste makinge there of nor yet of y<sup>e</sup> porpoſe of hys first maker. Furthermore in those dayes / the Lord god of hostes shall call you to wepinge and moorninge to tearing of power heare of power heades and to wearinge of sacke whyles so some men laugh and make mery slaing open and shepe / eating fleshe and drinkinge wyne saynge / let vs eate and drynke for we shall dye to morowe: whiche thinge when it came to y<sup>e</sup> eares of the Lord god of powers / he sayd. This same power speme shall not be purged but by power dethe. Furthermore thus spake the Lord God of powers. Go thy wayes into this tresure house vnto Sobnam president of the towne



The. xvij. Chapter. Of Iſaye.

wne Houſe / and aſke hym / what makeſt thou here? Or who made the ſo bold to herve the here a ſepulchre? (for he hadde graven hym a prowde tombe oute of ſtone and had made hym a cowche there yn). Beholde the Lorde ſhall caſte the oute violently / and ſhall araye the withe a newe cote / he ſhal clothe the withe a ſtraunge Veſture / and tryndel y lyke a baſle into a farre ad wyde countrey and there ſhalt thou dye / there ſhal the pompe of thy charietes be ended w ſhame and ſclawnd<sup>r</sup> of the Houſe of thy Lorde: I ſhall thruſte the (ſaith the Lorde) frome thy ſtandinge / and ſhall put the frome thy order. And after thys ſhall I call my ſervante Eliakim the ſonne of Helk<sup>e</sup> / and I ſhall put thy clothes vpon his backe and ſhall gyrdle hym withe thy gyrdle / and thy power ſhall I betake into hys handes / and he ſhal be the father both of the cyte of Jeruſalem and of the Houſe of Iuda / and I ſhall hange the kape of the Houſe of Dauid vpon his ſhoulders / and when he ſhall open

The. xviii. Chapter. Of Iſaye.

all open it / no man ſhall ſhitte it agene / and when he ſhall ſhit it / no man ſhall open it agene: And I ſhall pitche hym as faſte as a ſtake in the hygheſte and faithfulleſt place / and he ſhal be promoted vnto the gloriouſe ſeate of his fathers Houſe. All the glorie of his fathers Houſe and of his chylders chylderne ſhall they offer vnto hym / y<sup>e</sup> / and all Veſſels bothe grete and ſmall withe all manner of muſike inſtruments. Theſe thinges (at the warninge of the Lorde of powers) ſhal be done even then when thys ſtake whiche was ſet in the moſte faithfulleſte place and authorite ſhal be plucked vp / and the burden that dependeth vpon hym ſhall be plucked vp by the rote / thzone downe / and broken: for it is the Lorde that ſpake it. Cha. xviii.

The heuye affliction of Tyrus.

**B**eware ye ſhippes of Chariſ<sup>e</sup> for Tyrus is utterly deſtroyed / euē of y dwellers of y eplādes comig frō their owne Houſe to captiue the Tytesens of Tyres at reſt / y m<sup>e</sup> archants



**The. viii. Chapter. Of Iſaye.**

chantes of Sydon whiche were wonte  
to haue recourse thither by ſea and all  
that thither occupied nowe ceaſſe / wh-  
oſe pure whete withe all maner of go-  
od grayne was thither brought frome  
Nilus by ſea / for it was the haven to-  
wne of marchandiſe for al nations. Sy-  
don is a ſhamed / the ſea withe all hyr  
power monyſhinge hyr ſaynge : I wol-  
de I had neuer bene mother to haue br-  
ought vp hyr yong men decked hyr ma-  
ydens : Egypte / as ſone as ſhe heare of  
this / ſhall bewayle it even lyke Tyruſ  
hyr owne ſelfe . They that are beyende  
the ſea withe the citeſens of the eylan-  
des all lamente theſe grevouſe affliction  
ſaynge was not this power pleaſau-  
nte commodiouſe cyte whoſe auncyau-  
ntnes haue be commended of longe ty-  
me : The goer frome hyr into farre co-  
untres haue noblye ſpred hyr name .  
Who wolde haue thoughte that thys  
hevye chaunce ſhulde haue happened to  
Tyruſ the flower of cytes : Whoſe m-  
archant men were Prynces / and the  
peares

**The. viii. Chapter. Of Iſaye.**

peares of the worlde occupied vnto hyr  
The lord of powers hath decreed this  
to abate the pryde of all ſtortenes / and  
to plucke downe all the gloriouſe of the  
erthe : Paſſe over all thy lande lyke a fl-  
owde (O nymphe of the ſea) and yet ſh-  
alte thou not ſynde the ſicke a nother  
gyrdle . The Lorde whiche hath trou-  
bled the Kyng domes and layed his h-  
ande vpon Chanaan to deſtroye hyr  
ſtronge peares / hath nowe ſtretched fo-  
rthe hyr hande alſo vnto the ſea ſayn-  
ge . Thou ſhalt no more be gladde : for  
thou ſhalte ſuffer the Violence of the  
Lethens / O Virgen daughter of Zid-  
on . Wherefore ariſe and go thy wayes  
(althoughe thou ſhalt not there haue e-  
ny reſte) for lo the lande of the Chaldee  
was a nation that had no felawes / and  
Aſſur firſte buylded it / but yet he leſte  
it for wodowſes : he buylded theire ſtr-  
onge holdes and palaces / but yet they  
brought them to naught . Wayle ye th-  
erfore o ſhippes of the ſea for power ſtr-  
engthe is gone . And then thus ſhall it  
happen



The. xviij. Chapter. Of Iſaye.

happen alſo to Tyrus / it ſhal be forgoten. lxx. yeares even a kinges age / and after. lxx. yeares it ſhall happen to Tyrus as to an harlet mynſtrell / to whom men ſaye / take thy harpe and go aboute in the cyte (fowle forgotten harlet) that withe thy wel playnge and ſyngynge all maner of ſonges thou myghteſt yet ſo be remembred and knowne age ne: even ſo I ſaye ſhall it chaunſe vnto Tyrus / After. lxx. yeares / the Lorde ſhall loke vpon Tyrus and reſtore hyr to hyr owne: which ſhal vſe hyr ſeates of marchandiſe with all the kyngdoms of the face of the erthe / and hyr marchandyſe & occuppyng ſhal be accepte to y. Lorde / for thei ſhal not be hyd & muggerd vpon but be turned frome one to a noth<sup>r</sup> in Tyro / as it becometh the cyte ſens of y. Lorde / into the reſreſhyng of the nedys / and clothynge of age. Chap. xviij.

**B**ehold y. Lorde ſhal waſte & deſtroye y. rownde worlde / he ſhal wrythe of hyr face & ſcater hyr inhabitours. And then ſhal y. Iſaye people and

The. xviij. Chapter. Of Iſaye.

ſe & preeſte / ſeruāt & Maſter / Mayde & maſtres / byer & ſeller / lend<sup>r</sup> & borow<sup>r</sup> / creditour & better / be al a lyk non beter then a noth<sup>r</sup>. ſul myſerably ſhall therthe be waſted & deſtroyed: for the Lorde hath decreed it / therthe ſhal wayle & ſala wepe / the worlde ſhal be ful feable & ſlyde down. The proude people of therthe ſhal ſaynte: for the erthe is deſpeled of hyr owne inhabitours in y. they haue traſgreſſed y. lawe / they haue altered y. ordinaunces / & broken the everlaſtig cōuenaunte. Wherefo<sup>r</sup> maledicciō & kurſe ſhal devower therthe / becauſe hyr inhabitours haue offended: wherupon they ſhal be madde / & very fewe mortall men ſhal be lefte a lyve. Wyne ſhall moorne / & the dynes ſhal ſalldowne / al men ſhal ſyge ſorowfully y. we<sup>r</sup> wonte to be iocunde in harte. The myrthe of tympanyes / ſwete ſonges with their pleaunte harpes al ſhal ceaſſe. thei ſhal not drinke wyne with ſonges. Bea<sup>r</sup> ſhal be bitt<sup>r</sup> to the drinkers / cytes geuen to vanyte ſhal be deſtroyed / euery houſe ſhal be ſhit vpon y. no man



The. xviij. Chapter. Of Iſaye:

man maye go yn. The ſkaſenes of wyne ſhalbe kryed oute in the ſtreates. All myrthe ſhalbe gone/and the ioye of the erthe ſhall fall a waye/defolacion ſhalbe lefte in the cytes/and myſery ſhall ſtcke vpon the gates: for ſo ſhall it come to all the erthe and to all the people as if one ſhulde betedowne the thynne reſpdue of the olyue berpes and pyke of the veanmaunte of grapes after the grape gatheringe. And then they that ſhalbe yet lefte ſhal with lowde voyce extoll the maieſtye of the lorde / ſyngynge frome the ſea and magnifynge the name of the Lorde God of Iſrael from the haues and eylandis. We heare comenlye ſonges ſunge thorowte all the erthe into the prayſe of the rightwouſe. And I me ſelfe ſaye/Oh my barrennes / oh my penurye/ah laſſe for ſorowe/all the worlde is ful of vngodly ſynners / ye and that of ſiche ſynners which ſynne even of a ſet porpoſe ſo boldelye. Wherefo<sup>r</sup> feare and drede/pitte and ſnare/gape fore the Dweller vpon y<sup>e</sup> erthe/ ſo that he  
that

The. xviij. Chapter. Of Iſaye.

that wolde fle to avoyde the fearfull voyce muſte fall into the pitte and if he krepeth oute of the pitte he ſhalbe taken in the ſnare. For the wyndowes of heaven ſhalbe opened and the foundacions of the erthe ſhalbe ſhaken together. The erthe ſhall geue a meruelouſe cracke/the erthe ſhalbe ſore broken/the erthe ſhalbe violently ſhaken in ſondre/y<sup>e</sup> erthe ſhall ſtacker lyke a drunken man and be borne ouer lyke a tente/ for hyr ſynne ſhal lye full hevy vpon hyr/and ſhe ſhall fall/never aſtyr to aryſe. And then this thing ſhal come/the lorde ſhall byſet the prowde ſpytes of the ayer that are above/and the kinges of the erthe that inhabit the erthe/and theſe ſhalbe gatherde together as men in bandes to be caſte into doungeſ and ſhit vp in preſons and be punyſſhed for ever. Even the mone ſhalbe then aſhamed/the ſonne ſhalbe confounded when y<sup>e</sup> lorde of powers ſhall raigne in the mounte Zion & in Hieruſalem/accōpaned with ſo gloriouſe a ſage multitude. Ch. xxv  
Lorde



The. xxv. Chapter. Of Iſaye.

**B**ehold thou arte my God / I ſhall extoll the and magnifie thy name / for thou doſt thinges to be merueled at / accordinge to thy aunty-  
aunte counſells both faſt and faithfull  
for thou turneſt grete cytes into heapes  
of erthe / ſtronge defended townes in-  
to ruine / and the houſes of the vngodly  
thou pluckeſt oute of cytes neuer to be  
reſtored : wherefore even the rude people  
muſt nedes glorifye the and the cytes  
of the cruel gentyles muſt feare the .  
for thou arte the weake mannis ſtren-  
gth and the poore mannis myght when  
he is in deſtreſſe / thou arte a refuge  
in tempeſtes / a ſhadwe in heate / and where  
the haſtye violence of tyrantes bre-  
ke yn lyke a whylewynde there thou  
ſetteſt yn thy ſelfe agenſte them lyke a  
ſtrong wall. Thou arte to them lyke y  
drowght in the deſerte . It is thou that  
ſwageſt the ſwellinge goldenes of y vngodly  
thou putteſt awaye the heate with  
the ſhadwe of a clowde / and cutteſt  
awaye the violent lyke a byne twygge  
farther

The. xxv. Chapter. Of Iſaye.

farthermore y lord of hoſtes ſhal feſte  
al y people in this hyl / he ſhal make the  
a plentiuſe & a delicate feſte of y moſte  
fatteſt & ful of marye / with y moſte be-  
ſte & eldeſt wyne / he ſhal take awaye y  
beyle in thys hyl / even y beyle y haue  
th before y face of al y people & y kover-  
ge which koverth y face of al y gentils :  
deth ſhal he vtterly devower / & y lord  
god ſhal wype awaye y teares fro everi  
manes face / & y opprobrye of his people  
thorowt al y worlde ſhal he take away  
for it is y lord y ſpake it. Alſo men ſhal  
ſaye in this daye. Beholde / this is our  
god / we haue truſted in hym / & he hath  
ſaued vs this is the lord in whom we  
beleued / let vs nowe reioyce and beglad  
in his ſauinge helthe / for it was his han-  
de that ſauourde this hill : But Mo-  
ab ſhalbe alto broken of hym / as ſmall  
as chaſſe to be caſte into the donghill /  
fore he ſhall ſtretch forth his handes  
agenſte hym even lyke a ſwimmer when  
he ſwymmeth / and he ſhall thru-  
ſte downe hys pryde by the vertue of  
his po-



The. xxvj. Chapter. Of Iſaye.

his power/he ſhal make his highe wa-  
lles of defence to rele/and laye them ful-  
lowe vpon the grownde and ſmyte th-  
em to powder. Chap. xxvj.

**A**nd then ſhal this ſonge be ſun-  
ge in the lande of Iuda. We ha-  
ue a ſtronger ctye/ a ſaviour is  
hys walles and hys bolwerke.  
Opene ye hys gates that the rightwo-  
us folke and the lovers of faithfulnes  
moughte enteryn: Thou whiche arte  
bothe Maſter and workman ſhal frame  
together peace/euen y Very peace (I tell  
you) for in the/men truſte. Truſte in y  
lorde for ever for he bendeth downe the  
ſtately ctyes/ & the proude ctye he caſt-  
eth to the grownde / & in proceſſe bryn-  
geth it into duſte to be troden vnder y  
fete even of y poore nedynes. Thou (lor-  
de) ponderſte the pathe of the ryght wy-  
ſe whether it be iuſte and whether his  
waye be eaven: wherfo<sup>r</sup> we meruel at y  
pathes of thy iugements: for in thy na-  
me/ & at the remembraunce of the/ma-  
nnis ſoule is fedde. I deſper y be nyght  
with

The. xxvj. Chapter. Of Iſaye.

with al my harte/and with all my my-  
nde and ſpirit with yn me I haſte me to  
the: for anon as thy iugements were  
publeſſhed in the worlde / the inhabito-  
ars therof lerned right wyſnes: but the  
vngodly when he had once gotten mer-  
cy/he lerned not ryght wyſnes / but as  
ſone as he is correkte he ſynneth the  
more and feareth not the maiesty of y  
lorde. Lorde thei wil not ſee thy hygh  
power / but the tyme ſhall come that  
they ſhall ſee it and be confounded/ whē  
thou ſhalt devoure them by the indig-  
nation of the people and by the ſpyr of  
thy enymes. But emōge vs (lorde) th-  
ou ſhalt ſet peace/ for it is thou y wor-  
keſt and fyniſheſt all thinges in vs bo-  
the ower thoughtes and ower deades.  
O Lorde ower god/ althoughe ſtraunge  
Lords contrarie to the haue ben rule-  
rs over vs: yet not withſtandinge we re-  
member the only and beare thy name i  
ower myndes. The cruell Tprauntes  
whiche are nowe dede/ lyue not: nether  
ar they rekened in the reſurreccion of the  
G faithfull.



The. xxvi. Chapter. Of Iſaye.

faithfull. For thou haſte ſo viſited and deſtroyed them that all their memorial ſhulde pereshe. But contrary wyſe/ thy folke (Lorde) thou haſte encreſed / thou haſte encreſed thy people/ glorified and magnified them thoroꝝte all the cooſtes of the erthe. Lorde/ in their tribulation they ſeke the: Affliccion and ſorrowful complayninge are to them thy nou- rteriſge: But in the meane tyme as a wo- man grete withe chylde when hyr tyme is come traueleth and kryeth for an- guyſhe and payne/ euen ſo are we (Lor- de) in thy ſight: we conceyue/ we traue- el/ and in a maner we bringeforth helth thoroꝝte the ſpyrit / leſte therthe ſhoul- de deſtroyed and the dwellers ther yn ſhulde pereshe: But thy dede men lyue and ower deare beloued are in the reſur- reccion: Thei are awake and right glad which lye in the duſte: For thou water- eſt them with the dewe of light and ly- fe: But the habitation of the Violente is fallen awaye. Go power waye therfore my people into power ſecrete cloſets ad

ſhit

The. xxvii. Chapter. Of Iſaye.

ſhit the dore aſtʒyꝝ powe/ abyde/ and ſuf- fre/ euen but a momente tyl the wra- the bepaſſed over: For ſo/ the lorde ſhall co- meforth of his place to byſet the wyke- dnes of thynhabitours of the erthe/ wh- ich erthe ſhall diſcloſſe whoſe bloude ſo- ever ſhe hath dronke/ and ſhal hyde no longer hyr ſlayne perſons. Cha. xxvii.

**T**he tyme ſhal come that the lor- de ſhall byſet Leuiathan/ that inuincible ſerpent with his ha- rde/ grete/ ſtronger ſwerde / euen Levia- than that ſubtel ſerpente: and ſhal ſla- ye this dragone of the ſea. Then ſhall men heare this ſonge vpon the amiable vneyarde of Heimer/ one anſweringe a- nother / O the Lorde defende and water hyr in diue tyme. I kepe hyr daye & ni- ghte leſte eny man inuade hyr. I am w- ithe oute all wra- the: who then maye ſo move me to be ſo grete an enymye to hyr that (my promyſe neglece) I wolde ſet hyr a ſpyer all at once with thornes & bryers: Or who maye holde bak my ſt- rength / to paceſſe me and to reconcy- le

G.ij. me



The. xxviiij. Chapter. Of Iſaye.

me vnto hyr if I wolde not? But Iacob brought owte of Captiuite vnloked for/shalbe roted agene/ Iſrael ſhal budde and flourefhe ſo that the holl worlde ſhalbe repleyned with their frutes. For ſhall not the lord ſmyte his ſmyters agene even as he was ſmyten? or ſhal he not ſlaye as he was ſlayne? what meſure ſo ever men geue/ the ſame ſhall they receyue agene. He bloweth forth his Behemēt ſkorching wynde. Wherefore the iniquite of Iacob is purged on this maner / and by this meanes he taketh awaye all their ſynful ſeade: as when he turneth all the ſtones of their alters into powder/ when their images worſhiped in wodes and ſolitary temples be layed downe/ when their ſtrong cytes are deſtroyde/ when their goodlye ſayer cytes are leſte deſolate lyke a wyldernes for bullocks to fede thereyn to lye and groſe on the bonwes: when their corne is brent vp/ and the women which in their cominge forth garniſhed their cytes are deſpeled: for theſe people  
is wi

The. xxviiij. Chapter. Of Iſaye

is with owte vnderſtandinge. Wherefore their maker wil not ppte them/ and their potter ſhal haue no fanſye to them. In theſe dayes the lord ſhal ſmyte downe all the frutes frome the ſpyce flowde Euphrates vnto Nilus the flowde of Egypte: and ye chylderne of Iſrael one by one ſhalbe gatherd together into one place: And then ſhall there blowe up a meruelouſe grete trumpet/ and they that had peryiſhed in Aſſyria and bene outlawes in Egypte ſhal come forth to worſhipe the Lord in the holpe hyll which is in Jeruſalem. Chap. xxviiij.

**V**be to the proude crowne of dronken Ephraim and to the fallinge flower of hyr gloriouſe beutie which is ſet in the toppe over the moſte plentiuouſt vale/ wo be to the dronkherds. Beholde/ the ſtrong power of the lord cometh lyke an haille ſtorme dryuynge downe ſtrong holdes/ and lyke a grete ſhower of rayne dryuynge vpon euery parte of therthe: even with the mennis fete ſhall the proude crowne of  
G. iij. of dron-



The. xviij. Chapter. Of Iſaie  
 Drunken Ephraim be troden downe / and  
 it ſhall happen to the fadinge flower of  
 hyr glorious beutye which yet ſtande-  
 th on the toppes ouer the moſte plentio-  
 uſe vale even as it happeneth vnto the  
 haſtye frute tye before y<sup>r</sup> harueſte / wh-  
 ich as ſone as on eſpieth it he is redye to  
 deuour it before his hande canne reche  
 it. Alſo this / the lord of powers ſha-  
 lbe a Joyefull crowne and a beutifull ga-  
 rlande to the reſidue of his people and  
 ſhalbe the ſpyrit bothe of iugement to y<sup>r</sup>  
 iuges / and the ſpirit of ſtrength to thez  
 that ſhal dꝛyve his enemies from the ga-  
 tes. But yet even theſe alſo erre w<sup>th</sup> the  
 oute knowlege by the reaſon of wyne / &  
 are w<sup>th</sup> oute their wittes for they<sup>r</sup> w<sup>th</sup>  
 elthy drunkenes. y<sup>e</sup> their pꝛeeſtes and  
 prophetes alſo erre oute of the waye for  
 drunken welthyneſſes. For they laden w<sup>th</sup>  
 ith wyne / and drowned w<sup>th</sup> luſte / erre  
 in preachinge / and offende in iuginge: for  
 all their tables are ſo fylled w<sup>th</sup> ſon-  
 etes and ſylthyneſſes that no parte ſhal  
 be lefte unfylled. Which of them (I pꝛe-  
 ſay)

The. xviij. Chapter. Of Iſaie  
 aye you) ſhalbe then able to iſtructe eny  
 man or to teache the right diſcipline to  
 eny of theſe chyldeſne newly weaned  
 & plucked fro y<sup>r</sup> teate? Or what els ma-  
 ye they teache then clowtinge conſtitu-  
 tion to conſtitution / thꝛoꝝng one cōma-  
 undement vpon another / inſibicion vpon  
 inſibicion / a lytel here & a lytel whyles  
 there. Wherfoꝝ y<sup>r</sup> lord ſhal ſpeake vnto  
 this people confuſely & in a ſtraunge to-  
 ge vnto whō he ſayde ſometyme. This  
 ſhal quyet thy conſciens: this refreſſhe-  
 th y<sup>r</sup> weary & afflicte ſoule: It is this (I  
 tel the) that ſhal bringe thy harte into a  
 bleſſed peace & reſte: but they wolde not  
 heare: wherfoꝝ y<sup>r</sup> lord ſhal ſpeake to thez  
 ſaynge. Byd & cōmaunde agene / ſorbyd  
 and ſorbyd agene / a lytel here and a ly-  
 tel whyles there / that they mought go  
 backwarde / fall / and be alto broken / y<sup>e</sup> y<sup>r</sup>  
 they mought fall into their ſnares and  
 be taken. Wherfore heare the worde of  
 the lord O ye olde wylye ſkorner / w<sup>ch</sup>  
 hiche playe the Lordes ouer my people  
 which is in Jeruſale: for th<sup>o</sup> th<sup>o</sup> like ye / we  
 G. iij. are at



**The. xxviii. Chapter. Of Iſaye.**  
at at a bargaine with deth / & at a poite  
with hel / that when eny gret myſcheffe  
or plage cometh / it ſhal not touche vs:  
for diſſembling hypocryſye ſhal be our re  
fuge / & with lyes we ſhal be defended.  
Wh<sup>2</sup> ſo<sup>2</sup> even th<sup>2</sup> telleth you y<sup>e</sup> lord god  
ſaynge. Beholde I ſhal laye a ſtone yn  
ziō / a touche ſtone / a korned ſtone / a pre  
cious ſtone to ſtableſſhe y<sup>e</sup> foundation:  
ſo y<sup>e</sup> whoſo ev<sup>2</sup> beleneth & cleueth to this  
ſtone / ſhal not lightly ſlyde: for his eq  
uite & eavenes ſhal I trye by plomet &  
ſquyer / & his right wyſnes ſhal be pōde  
rd as in a payer of balāces. But an ha  
ple ſtorme ſhal take awaye your refuge  
which ye ſtableſſed: & your defence pain  
ted with krafted lyes ſwellinge waters  
ſhal bare away: & y<sup>e</sup> ſo<sup>2</sup> bargē made with  
deth ſhal be brokē / your apointmēt alſo  
made with hell ſhal not ſtāde: for when  
this ſwellinge deſtruccion ſhal ariſe & co  
me vpon you it ſhal ſwelowe you in &  
karpe you a waye ſodenlye. For when it  
ſhal beginne erly in the morning / it ſhal  
endure But the ſame daye and nyghte /  
and

**The. xxviii. Chapter. Of Iſaye.**  
And there ſhal be ſiche a feare that it al  
ne ſhal breke euen the hartes of thē th  
at do but heare of this. Then ſhal bed  
des be ſo narowe that noman maye ha  
ue his reſte / and the kouveringes ſo ſka  
nte y<sup>e</sup> noman maye be wrapped in them  
for the lord ſhal ſtepe forth as he dyde  
in the mounte of Perazim and ſhal roſ  
fle angerly as he dyd in the Vale of Gibeon  
to worke his owne worke: he take  
th a meruelouſe ſtrange wayes / to byge  
his owne worke to paſſe / ful ſtraunge &  
wonderful are his dedes. Nowe therfore  
diſpyſe not this warninge leſte you<sup>2</sup> ca  
ptiuite be the more grevouse: For I ha  
ue harde of the lord god of powers that  
there ſhal come a ſoden ende and deſtru  
ccion vpon al the erthe. Lyſten therfore  
and heare my voyce / geue hede and be  
lieue my wordes. Is not the tylman alw  
ayes buſye in durwe tyme to ploughe / to  
opene / and to kut forth his lande to ſo  
we it: dothe he not a non as he hath ma  
de it eaven and playne ſowe his fetch  
es or ſprynkel his doompn: and aſt  
warde



The .xxix. Chapter. Of Iſaye.

warde ſowe it orderly now with whete  
and then with barley and ſo forth wit:  
he other corne acordinge to the ſtrength  
of y ſoyl: And to do theſe thinges du-  
ely in ordre do not his god teache ad dꝛe-  
cte hym: for he threſſeth not his ſete-  
hes with a wayne/nor turneth the car-  
te whele vpon his loomyn. But the  
fetches he threſſeth with a flayle/and  
his loomyn he beateth forth with a  
ſtaffe/and even ſo lyk wyſe he gryn-  
deth his whete into brede. Which he coulde  
never do with threſſinge it. For nether  
the violence of the turninge of the carte  
whele: nor yet the treadinge of the beaſt-  
es ſete maye grynde it into meale. And  
this thinge is ſhewed hym of the Lorde  
of powers which is the moſte meruelſe  
counſeler and the greteſt magnifier of  
equyte.

Chap. xxx.

**W** Be vnto y Ariel/Ariel/a cy-  
te ſometyme ſubdued of Dauid.  
Take yet a fewe yeares reſpite  
let ſome feſtes yet paſſe ouer aw hyle / &  
then ſuerly ſhal I beſege Ariel. Then  
ſhal

The .xxix. Chapter. Of Iſaye.

ſhal ſhe be ſo heauye ad ſo kareful that  
ſhe maye wel be called Ariel. I ſhall co-  
paſe the rownd a bout with tentes and  
caſtells and ſhitte the yn with towers  
and dꝛue vp bolwerkes agenſte the.  
And thou ſhalt be ſo lowe brought th-  
at thou ſhalt ſpeake even oute of y gr-  
ownde / and as of one burped in the duſ-  
te thy voyce ſhal be harde. For thy vo-  
ice ſhal be lyke a ſprite ſpeakinge oute of  
therth / ſo ſayntly ſhalt thou grone ou-  
te of the grownde. For the multitude of  
thy enymes ſhal be lyke the motes in y  
ſonne beames ad the cruel multitude of  
them ſhal come vpon the lyke duſte rea-  
ſed vp and karyed ſoderly in the twink-  
linge of an eye. Then ſhalt thou be vi-  
ſited of the lorde of powers with thond-  
re/erthe quakes/ad fearful crackes / w-  
ith whyrwides / ſtormey tempeſtes / &  
with the flame of a deuouringe ſper.  
But nowe al this multitude of the gen-  
tyles beinge aboute to bringe forth their  
armye agēſte Ariel / all this hoſte / the  
compaſſinge aboute hyr/ad hir beſegers  
all apper



The. xviij. Chapter. Of Iſaye.

al appere as yet to be but a dreame of an  
 hongrye man dreaminge to haue eaten/  
 which nowe waking is ful hongrye ha-  
 uinge his bely emptye/ and lyke a thir-  
 sty man dreaminge that he drinketh/  
 a non as he is a wake he is ful faynted  
 drye whose desyer yet birneth for drynke  
 Thus (Iſaye) appereth the multitude  
 of al these gentyls as yet to be lyke/ w-  
 hich shal fight agens the mounte Zi-  
 on. But then shal ye be amased/ astoned  
 gappnge and beholdinge al these thin-  
 ges/ ye shal be dronken/ but not with wy-  
 ne/ ye shal rele/ but not for dronkenes/  
 for the lord shal power forth vpon you  
 the spryte of a depe slomber/ and shal sh-  
 it vp power eyes/ that is to saye he shal  
 kouer yow<sup>r</sup> prophetes and chesse seinge  
 men: And al prophesyes shal be vnto y-  
 owe even as the wordes of a clasped bo-  
 ke and sealed vp: which if thou offerest  
 vnto a wel lettred man saynge/ I praye  
 yow read this boke/ he shal saye/ I can-  
 not read it for it is sealed vp: Also if it  
 be geuen to an vnlearned man saynge/ I  
 praye

The. xviij. Chapter. Of Iſaye.

praye the read this boke/ he shal answe-  
 re the. I am not lettred. Wherfore th<sup>y</sup>  
 saith the lord. Because that this peop-  
 le draweth nigh me with their mout-  
 hes and with their lippes speak mich w-  
 orship by me their hartes beinge farre  
 fro me/ and because the feare that they  
 owe vnto me they geue it me after the  
 doctryne and the commaundements of  
 men/ therfore beholde / I my selfe shal  
 do to this people a thinge to be merueled  
 and woundred at a bove mesure: that is  
 to saye/ I shal destroye the wysdome of  
 their wysemen and the vnderstandinge  
 of their men of moste actiuite shal haue  
 a fall. Wo be to them that so depely dr-  
 owne their selues in their own policie/  
 that they thynke to hyde their though-  
 tes and counsells frome the lord. Whi-  
 ch hyde their enforcements and stude in  
 derkenes saynge presumptuously: Who  
 seth he v<sup>r</sup> or who knoweth v<sup>r</sup>: which  
 power presumption/ is as though y<sup>e</sup> po-  
 tters claye shulde deuyse with in it selfe  
 out that y<sup>e</sup> worke shulde saye to hyr ma-  
 ster



The. xviij. Chapter. Of Iſaye.

ſter. Make me not: and as thogh he y<sup>e</sup> pot-  
te ſhulde reporte vpon hyr potter / that  
he vnderſtandeth not. See ye not now  
therfore to be euen at hande that Libanus  
ſhalbe turned into Chamelum and  
Chamelus ſhalbe rekened amonge y<sup>e</sup>  
wodes. Even then ſhal the deſſe vnder-  
ſtande the wordes of the boke / and the  
eyes of the blynde (the derke clowde ta-  
ken a waye) ſhal receyue lpyghte: And y<sup>e</sup>  
oppreſſed ſhal celebrate a glad daye to y<sup>e</sup>  
lorde / & the nedpous ſhal reioyce in hym  
that maketh holpe Iſrael. For theſe vi-  
olente tyrauntes ſhalbe conſumed / and  
theſe wylpe mockinge hypocrytes ſhall  
perish. And theſe that are ſo bent vpon  
myſchefe to leade men into ſinne for the  
noonce goinge a bought to ſupplante y<sup>e</sup>  
reprover that ſitteth in iugement / & th<sup>e</sup>  
orow lyes lead the right wyſe into a co-  
ntrarye pathe ſhalbe kutof. Wherefore  
thus ſaith the lorde the ſaviow<sup>r</sup> of Ab<sup>r</sup>-  
aham vnto the houſe of Iacob. Let not  
Iacob now be aſhamed neth<sup>r</sup> chāge his  
chere when he ſeithe even them alſo w<sup>h</sup>  
hom

The. xix. Chapter. Of Iſaye.

hom my handes haue made to be emone-  
ge his chylterne to ſanctifye my name /  
ye to ſanctifye hym that maketh holy  
Iacob & to worſhipe y<sup>e</sup> god of Iſrael. W<sup>h</sup>  
ich gētyle lately erred / but now haue  
they the ſpyrit of vnderſtanding: whi-  
ch before were barbarouſe & ſperce but  
nowe ar they tamed and learned the la-  
we.

Chap. xix.

**E**yghe vpon theſe vnnatural ch-  
ylterne goig oute of kynde (ſai-  
th the lorde) which dare make a  
counſel with oute my counſel / and wea-  
ue a web nothinge aſt<sup>r</sup> my mynde / to  
heape ſynne vpon ſynne. For they go ſo-  
rth to deſcende into Egypte and aſked  
not my mouth: truſtinge to Pharaos  
ſtrength and in the ſhadewe of the Eg-  
yptions: but Pharaos helpe ſhalbe tur-  
ned into power conſuſion: and the confi-  
dence y<sup>e</sup> haue in the protection of y<sup>e</sup> Eg-  
yptiōs ſhal turne ye to ignominye. po-  
w<sup>r</sup> princes were in Zoana & power An-  
baſſiatours came to Haneſam: But yet  
ſhall ye be all aſhamed of y<sup>e</sup> people that  
mape



The. xlv. Chapite. Of Iſaye.

maye not helpe you: for they ſhal net-  
her bringe you helpe nor ayde / But ſhal  
bringe you into confuſion and opprob-  
re. yowre beaſtes wente laden by the  
ſouth waye / ye thorow a region ful of  
perel and feare be cauſe of lyons and ly-  
onesses / kocketryces and ſwyfte fleyng  
dragons laye there: yowre mules were  
laden vpon their ſhoulders with yowre  
treſure: & Camels bore vpon their bun-  
ched backs yowre ryche preſentes to pe-  
ople vnable to helpe you. For ful va-  
yne and vnpromyſtable ſhal be the Egy-  
ptions helpe: wherfore I cryed vpon y-  
ow on this maner / let yowre proude au-  
dacity ceaſſe: And nowe therfore go wy-  
te this thinge in their owne tables and  
reorde it in a booke to endure into a per-  
petual testimonye to their poſterite. For  
this people is ſtordie / they are falſe chy-  
lderne / chylterne that loue not to he-  
are the lawe of the Lorde. Whiche daye  
ſaye to the prophetes / heare ye not for vs  
and alſo to the ſeingemen tell not vs of  
thinges to come / But preach vs pleaſure  
vnto

The. xlv. Chapter. Of Iſaye.

vnto thinges loke vs oute deceytes / ſaye  
forſake this waye / go frome that waye  
and at laſte take from vs even him that  
maketh holy Iſrael. Wherfore thus  
ſaith he that maketh holy Iſrael: For  
as myche as ye haue thus abhorred my  
worde truſtinge in fraude and violence  
cleuyng there vnto / this ſame power  
wylkednes ſhal be yowre breke & fall / ev-  
en lyke a retinge high holowe walke w-  
hich cometh downe al at once yee eny  
man beware: ye / yowre deſtruction ſhal  
be lyke the breakinge of an erthen pitte  
herde whoſe fall and breakinge no man  
ſhal pte / no althoughe it be ſo ſmal broken  
that there be not founde therof ſo  
myche as wolde fetch a cole of ſper or  
take vp a litel water from the pitte / for  
even thus hath the Lorde god which ſan-  
ctifyth Iſrael promyſed ſaynge. In ſi-  
ttinge ſtyll quyetlye ſhall ye be ſaued:  
for in ſylence and hope ſtandeth yowre ſtre-  
ngth: But as for you / ye neuer receiued  
it / But rather ſayd naye not ſo: But we  
wyl get vs to horſhake and ſo eſcape:  
H But



The. xlv. Chapter. Of Iſaye.

But thynke ye ſo to flee and to eſcape: ye  
wyl anſwer / the ſwiftſter that ow<sup>r</sup> ho<sup>r</sup>  
ſe be / the ſoner ſhall we be oute of dan-  
ger. And I tell yowe agene / that the  
faſter ye flee / the ſwiftſter ſhal yowe  
perſuers folowe vpon yow: ſo that a th<sup>r</sup>  
ouſande of yow ſhal fle at y<sup>r</sup> feare of one  
man or of fyve at the moſte vntyl ye be  
leſte as thynne as ſtande the trees in y<sup>r</sup>  
hyll toppes leſte for maſtes of ſhippe / ye  
ſhal ſtand as naked in ſighte as a mar-  
ke in a molle hyll. Notwithſtandinge  
yet in the meane tyme / the Lorde abyde-  
deth with longe ſufferinge to haue me-  
rcye vpon yowe / and ſuspendeth his co-  
unſell to thentente he wolde be bounti-  
ouſly merciful to yow: for the Lorde god  
is ful rightwyſe: And bleſſed are all m<sup>n</sup>  
en that wayte on hym: If ye thus do  
(O people of Zion and cyteſens of Jeru-  
ſalem) ye ſhulde neuer wepe: for ſure-  
ly he wolde haue mercy on yowe / ye as  
ſone as he harde the voyce of yowe cry-  
inge he wolde helpe yowe. It is the Lo-  
rde verely that geueth yowe the bred  
of afflic

The. xlv. Chapter. Of Iſaye.

of affliction and the water of heynenes.  
But yet will not yowe maſter abhor<sup>r</sup>  
re yow longe / if ye loked vp with yow<sup>r</sup>  
eyes reuerently vnto yowe teacher  
and yowe ears heare the wordes of h<sup>m</sup>  
warninge and tellinge yowe ſaynge:  
This is the waye / this waye ſee that  
ye go whether he ſe yowe ſwaruige ethe<sup>r</sup>  
er on the right hande or on the left han-  
de. If ye heare yow<sup>r</sup> maſter (I tell yow)  
and wyl deſpyſe the curiouſe ſylverin-  
ge of yowe haruen Images / and thro  
awaye the coſtlyſe gydinge of them  
euen as ye wolde abhorre clothcs poll-  
uted with menſtrwe / and byd them w-  
alke ſtraungers. Then ſhall he geue  
rayne to yowe ſede whiche ye ſhall co-  
mitte vnto the grounde / and it ſh<sup>al</sup>  
all bringe forth ſode from the erthe: and  
there ſhal be plentye and grete abound-  
aunce. And then ſhall yowe heardeſ  
fede vpon yowe brode medewes / yow<sup>r</sup>  
draste open and milles ſhall eate  
fatte prouendoure wencwid with the  
fanne. Alſo diuerſe ryuers of waters  
D.ii. ſhal



The. xlv. Chapter. Of Iſaie.

ſhal flow downe frome euery highe mountayne and highe hylle. But after grete ſlaughter and ruyne of towers/ y none ſhalbe as bryghte as the ſonne: & the light of the ſonne ſhalbe ſeuē tymes bryghter then it is and ſo grete as is the lighte of. vii. dayes altogether/ ye & eſpecially in that tyme when the Lorde ſhal bynde together the breke of his people and ſhall heale the gappe of their wounde. For beholde/ the maieſtye of y Lorde ſhal come from a ſarre/ his face ſhal ſhene ſo bryght that none maye abyde it/ his lippes ſhalbe ful of indignacion & his tonge lyke a deuouringe ſpyer/ his breath ſhalbe lyke a ſwelling floure aryiſynge vp to the throte to take a waye the haithen which are geuen to vanyte/ and to take a waye the byrdel of erreure beinge yet in the chawes of the people: but yow ſhall ſyngras men in y Bygils of holyfeſtes and be glad in hartte lyke them that go by the trumpet blowers goynge forth to the hyl of the Lorde even the rocke of Iſrael. Alſo the Lorde ſhal

The. xlvj. Chapter. Of Iſaie.

ſhal put forth the gloriouſe power of his voyce & ſhal ſhewe forth his threteninge arme with a grymme countenance and with the flame of deuouringe ſpyer/ ye & that with an erthe quake and a grete hayle ſtorme. Then ſhal the Aſſyrians be a frayde at the voyce of the Lorde which ſhal ſmyte the with a rodde/ and the rodde that the Lorde ſhal bende agenſt them ſhal go thorow euery foundation. Which rodde he ſhall laye vpon them with tympanes/ harpes and batayle to ouercome the. For even frome the beginninge hath he prepared the ſpyer of affliction ye and that for the very kinges/ which ſpyer hath he made both depe and brode runnynge violently as in a grete heape of wode whoſe violence the blaſte of the Lorde ſetteth a ſpyer lyke y floterynge noyſe of brymſtone.

Chap. xlvj.

**W**oe to they that godowne in to Egypte for helpe/ whiche truſte in their horſe/ and put their confidence in their chariets becauſe they are ſo many



The. xxxvi. Chapter. Of Iſaye.

ſo many / and in their horſemen becauſe  
their ſtrength is myghtye : but vnto  
hym y maketh holy Iſrael they haue  
no reſpecte / and the lord neuer ſeke they  
/ when he of his infinyte wyſedome  
bringeth affliction vpon men / and yet  
his worde maketh he not voyde / he ry-  
ſeth againſt the ſamplye of the wyked /  
and againſt the helpe of euel doers . The  
Egiptiſs verely ar men and not goddes  
and their horſe ar fleſſhlye and not of y  
ſpirit . Wherefore when the lord ſhal ſt-  
retch forth his hande / both the helper /  
and he that loketh for helpe ſhal fall : and  
ſhal be altogether deſtroyed . For th<sup>s</sup> ha-  
th the lord ſpoken to me : Even as a ly-  
on / or y lyōs whelpc roreth over hyr pr-  
oye nowe taken / fearing nothynge at the  
noyſe of al y herdmē kryng at hym / no  
not once abafford at their oute ſhyrte / ſo  
ſhall the lord of hoſtes come downe to  
defende & ſpyght for the mounte Zion and  
for hir lytel hyll . The lord of powere  
ſhal defende Ieruſalem lyke a byrde ſe-  
otteringe aboute hyr neſte / keepinge / de-  
lyvring

The. xxxvii. Chapter. Of Iſaye.

lyvring / awaytinge and ſauynge hyr .  
Come vp agene (O ye chyldeſerne of Iſ-  
rael) as farre as ye haue gone downe for-  
ſakynge yow<sup>r</sup> god / for the tyme ſhal come  
me y every man ſhal caſte a waye their  
ſyluer images & golden Idols which y<sup>r</sup>  
ow<sup>r</sup> vng raciouſe handes haue made in-  
to yow<sup>r</sup> ſynne . Al ſure ſhal be ſmiten downe  
with ſwerde but not with y ſwerde of  
man / & y ſwerde ſhal devour hym / but  
not y ſwerde of man / and he ſhal fle fro  
y ſlaughter (his hoſte takē) he ſhal ou-  
errunne his owne caſtel for feare / & his  
capitayns ſhal abhorre & be aſhamed of  
their owne baners & badges . Theſe thi-  
ges hath y lord ſpoken / whoſe laūpe is  
ſedde in Zion and his ſpyer is noueſſh-  
ed in Ieruſalem .

Chapter. xxxviii.

**B**ehold / a kynge ſhal raigne af-  
tyr the rule of right wyſnes and  
his cheſe rulere ſhall governe  
and ordyſt the balaunce of Equite :  
Which dwe adminiſtracion ſhal be vnto  
the ſubiects as ſhelter frome the wynde  
h. iiii. and



**The. xxvii. Chapter. Of Iſaye.**  
and defence frome the ſtorme. Sicke pri-  
nces ſhall refreſſhe theirs even as ſwe-  
te ryvers in a drye place / and lyke the ſh-  
adewe of a grete hyghe roche in a thyr-  
ſte lande. The eyes of the ſeers ſhal  
not be deceaved / and the eares of the hea-  
rers ſhal take good hede / and the hartes  
of the ſtockyſſhe fooles ſhal vnderſtan-  
de ſcaringe: the ſtuttinge tonge ſhal ſp-  
eake diſtinctly and eloquently / alſo the  
knaue ſhal no more be called Gentleman  
nether the nyggerde ſhal be called lybe-  
raſt / but the knaue ſhal thinke knauyſ-  
he thinges and his harte ſhall properly  
conveye wykednes to playe the hypoc-  
rite and to conſpyre abhominacion agenſt  
ſte y lord / pylling and polling the hon-  
gre ſoule / ataking the drynke forme y  
thyrſte. Theſe are his myſchevouſe  
weapens / theſe are his dedely counſels to  
deſtrope to pyll & to robbe y poore affli-  
cte with lyge wordes / yea y whyles he  
myſtretch y lawe vnto the / but y Gē-  
tlemā cōceyueth Gētel thinges / by which  
Gētel noble deads he aryſeth & is becōe  
cleare

**The. xxviii. Chapter. Of Iſaye.**  
cleare. But o ye ryche cytes geuen al to  
welthy ydlenes / aryſe and heare my  
voyce. Geve care vnto my wordes ye  
cytes that ſitte ſo faſte and ſuer: for af-  
tyr certayne dayes and yeares ye ſhal-  
be troubled (o ye cytes ſo ſuer). When y  
grape gatheringe ſhal be at a ſtaye / and  
the gatherer of the frutes ſhal not come  
you ſhal be a ſtonned / o ryche cytes in ſo  
welthy ydlenes / ye ſhal be amased for  
al power ſuer confidence to ſe power ſe-  
le brought ſo bare / and power bare loy-  
nes gyfte with ſacke. At the very ſouk-  
inge teate ſhal there be waylinge for y  
croppes of the yeare / and for thenceſe of  
the vyne yarde: for my peoples feldeſ  
ſhal yilde them byers and thornes be-  
cauſe that all the houſe holdes and cytes  
are full of vayne mirth and welth-  
ye wantenes. Their palaces ſhal be th-  
rone downe / and their cytes ſo full of pe-  
ple ſhal be leſte voyde: Their towers &  
turrettes of defence ſhal be brought into  
perpetual denues into battlinge places  
for mules and paſtures for flockes. On  
tyl y



The. xxviii. Chapter. Of Iſaye.

thyl the ſpyret be powerd into vs frome  
aboue / Chamelus ſhalbe turned into  
a deſerte / and Chamelus ſhalbe take  
for a wode / and equitye ſhall dwell in  
deſerte / and rightwyſnes ſhal inhabite  
Chamelum / and peace ſhalbe the ende  
of rightwyſnes / reſte and ſuernes ſhall  
folowe rightwyſnes for ever. And my  
people ſhall dwell yn the ſayer Houſe of  
peace / in ſuer tabernacles / and in ryche  
Beddes. Iſaye / when it ſhal deſcende / it  
ſhall fall only vpon wodes and cytes /  
How happye are yowe whiche ſhal ſowe  
Goldely and ſuer / ye and that by every  
ryuer ſyde ſetttinge the ſete of your ope-  
n and aſſes whother wardes ſo ever ye  
luſte.

Chap. xxviii.

**B**ut wo be vnto the that robbeſte  
and deſtroyſte wother: for ſhalt  
not thou thy ſelfe (thinkeſt) be  
robbed agene? And wo be vnto the that  
layeſte awaighthe for other / for thynkeſt  
thou thy ſelfe to eſcape? Even as  
thou hurteſt wother / ſo ſhalt thou be  
hurted agene / and as thou haſte layed  
way

The. xxviii. Chapter. Of Iſaye

waye to deſtroye wother / even ſo lyke  
maner ſhalt thou thy ſelfe peryshe.  
Lorde haue mercy on vs / for vpon the  
do we depende. Tho he it be ſo that thy-  
re power be vnto to perſue vs: yet  
be thou a preſente ſauoure to vs yn  
tyme of tribulacion. Let thys people fle  
a waye at thy angrie voyce. Let theſe  
hapythen folke be ſcaterd and diſperſed  
a waye at thy buſklynge vp to ruffle.  
Let theire prey be taken a waye frome  
them / as men take awaye locuſtes / when  
they gather a grete multitude toge-  
ther and caſte thez into a dyke. Be thou  
exalted (Lorde) whiche dwelleſt a-  
bove: Let Zion be fylled with equitye  
and rightwyſnes. Let the faith be yn  
hyz tyme: Let ſtrength / helthe / wyſdo-  
me / knoweledge / and feare of the Lorde  
be hyz treſure. Beholde / the aungels  
of them krye with the owte / the aungels  
of peace wepe bitterly / the pathes are  
forſaken / the wayefayers are gone /  
the conuenaunces are broken / cytes are  
neglecte / no man ſetteth by a nother / the



The. xxviii. Chapter. Of Iſaye.

lande nowe destroyed / lyeth moorning  
the beutye of Libanus is cutdowne and  
turned into hyr ſhame / the goodly paſtu-  
re of Sharon is lyke a drye deſerte: the p-  
lentuous feldees of Baſan and charme-  
lus are gone. Wherefore now ſhal I cry  
ſe (ſaith the lord) now wil I be exalted  
now wil I be borne vp an highe. But  
you ſhal conceiue chaffe and bringe for-  
th ſtubble and power owne ſperye breas-  
the ſhal deuourer powe: the people ſhal  
be burned lyke lynne / and ſhal be lyk th-  
ornes cutdowne for the ſper: heare the-  
fore / ye that dwell a farre what I wil  
do / and ye that are nigh knowe my po-  
wer / The ſynners are a frayde in Zion  
and tremblinge feare holdeth hypocry-  
tes ſaynge / whiche of vs ſhall abyde in  
this deuouringe ſper: whiche of vs ſh-  
al continue in this perpetual burninge?  
But he that lyueth iuſtlye (I tell you)  
and ſpeketh the trwthe / he that abhor-  
reth to do iniuries couetuoſly / and ſm-  
yteth a waye his handes frome giftes /  
he that stoppethe his heares leſt he  
heare

The. xxviii. Chapter. Of Iſaye

hear the deſaightful oppreſſion of thir-  
nocent bloude / and ſhit his eyes leſt he  
ſe euel: this man ſhal inhabit hygge pl-  
aces / this mannis ſauegarde ſhal be in  
right highe and ſtronge holdes of ſtone  
vnto this man ſhal there be geuen y ve  
ry pure fode / his eyes ſhal ſe the kinge  
in his gloriouſe eſtate / and ſhal loke o-  
ver the fartheſte region: Alſo his harte  
ſhal delight in the feare of god. But w-  
here is now the wyſe craftye ſcrybe: w-  
here is nowe the depe ſercheroute of the  
wordes of the lawe: where is the diſpu-  
tinge doctour and teacher of yonge men?  
But here ſceſt thou no ſtrange tonged  
people / neth: yet of eny hard ſpach to y  
whiche thou mayeſt not attayne / But be-  
holde thou Zion / ower ſolempne cyte /  
let thy eyes loke vpon Jeruſalem that  
riche habitacion even the tabernacle w-  
hiche ſhal not be moued frome hyr place /  
whoſe nayles ſhal never be plucked ou-  
te / whoſe ropes al ſhal never weyolde /  
for the maiesty of the Lorde ſhal abyde  
there preſent with vs. This is the pla-  
ce w-



The. xxviii. Chapiter. Of Iſaye  
 ce where brode flowdes ſhal go full ſtyl  
 rowndaboute in ſighte/ in the which ne-  
 ther rouinge galeys ſhall ſayle to robbe  
 nor yet eny woth<sup>r</sup> charged ſhippe of w-  
 arre: for y<sup>e</sup> lorde is ow<sup>r</sup>inge/ow<sup>r</sup> lawe ge-  
 v<sup>r</sup>/the lorde ſhal be ower kynge/it is he  
 y<sup>e</sup> ſhal ſaue vs/ here ſhal the ropes and  
 cables be ſo ſtretched forth that they  
 ſhall nede neuer to be repayerde / The  
 maſte ſhal ſtande as ſtyfe as though there  
 were no ſayle bent up/ and then ſhal  
 al there be grete propes diſtributed/ w-  
 hen even the lame men ſhal catche pro-  
 pes. Here ſhal there be non caſte downe  
 into his de<sup>r</sup> ſaynge/ I am ſyke/ But the  
 people that dwelleth here ſhal be quyte  
 frome all deceaſes. Chap. xxviii.

**A**pproche nigh ye gentyles to  
 heare/and ye people come ad ta-  
 ke hede/heare erthe/ and what  
 ſo ever is in it/ let y<sup>e</sup> worlde he-  
 are and al thinge that ſpringeth oute of  
 it/for the lorde is angrye with all naci-  
 ons/and his wra<sup>th</sup>e is ſo kyndled agem-  
 ſte the power of them/that he wyll cur-  
 ſe th<sup>e</sup>

The. xxviii. Chapite. Of Iſaye.  
 rſe them and be take th<sup>e</sup> to dethe/ ſo th-  
 at theire harions ſhal be thzone awaye  
 to lye and ſtynke/and the mountaynes  
 ſhal be waſſhed with their bloude: for  
 even the beutifull power of the heavens  
 ſhal be conſumed/and ſhal be layed wy-  
 de opene lyke a boke Under the ſkye ſo  
 that all their beuteful aparel ſhall fall  
 downe lyke leaves frome the vyne and  
 frome the ſygge tre: for even in the he-  
 auens wil I bathe my ſwerde/and from  
 thence ſhal it deſcende ſtraight to Idu-  
 mea/and to the people whom I have ap-  
 poynted to my Vengeaunce. Then ſhal  
 the ſwerde of the Lorde be bathed in bl-  
 owde and in the fatte and blowde of ſa-  
 bes and gotes/ and ſhal be noynted wi-  
 th the fatte of the wethers kydneyes: for  
 the Lorde ſhal ſlaye a grete ſacrifice in  
 Bozra and in the lande of Edom whe-  
 re the Unicornes and ſtowerdye bulles  
 the whiche is to ſaye the mightye men  
 of power ſhal be ſmytendowne/and the  
 erthe ſhal be waſſhed with theyr blou-  
 de/and y<sup>e</sup> grounde ſhal be douned with  
 their



The. xlviiiij. Chapter. Of Iſaye.

their fatte kydnes: ye/ & the daye of gods  
dis vengeaunce/ and the yeaere wherein  
thy ſtowerdenes ſhalbe rewarded ſhal  
come vpon the **D** Zion/ and thy brokes  
ſhalbe turned into pitche/ and thy grou-  
nde into brymſtone with whiche thy ſo-  
ple ſhalbe ſo ſore brente that nether da-  
ye nor night maye it be quenched but it  
ſhal ſmoke ever. It ſhalbe drye from  
age to age/ and noman ſhal paſſe over it  
for evermore/ but oestrogenes/ ibices/ ouls  
ravens ſhal inhabit it: for the lord ſhal  
meate it forth with the lyne of deſtruc-  
cion and waye it with the waighe of  
waſtyng/ and then if thou calleſt hy  
kinges they ſhall no where apere/ for  
even all hyr princes ſhalbe broughte to  
nought/ then ſhal hyr palaces bringe for-  
the bryers and thornes/ nettels and ſo-  
withyſtels ſhall growe where hyr wal-  
les and caſtells ſtode/ and thus ſhal they  
be denues for dragons / and palaces  
for ſtruthyons there ſhall ſpytes lyke  
monſtroſe beſtes apere to eche other/ and  
the rough woudouſes ſhal call there for  
eche

The. xlvv. Chapter. Of Iſaye.

eche other/ alſo there ſhal come theſe la-  
myes to take their reſte/ Erchyns ſhal  
there make their neſtes & lye/ they ſhal  
make them denues and nouryſhev their  
whelpes: thyther ſhal Gryphes be  
gatherd every on to his mate. Serche  
ye the ſcripture of the lord/ and reade it  
for there is not one of theſe thinges that  
ſhal fayle/ there is not one worde but  
ſhalbe fulfylled all a lyke: for what he  
commaundeth with his mouthe/ they  
are finiſhed by his ſpirit/ loke to whom  
he dealeth his heretage and deuſdeth it  
with his owne hande or meate it owte  
with a lyne/ that muſte nedes abyde fa-  
ſte for ever/ ſo that they muſte dwell in  
it frome age to age. Chap. xlvv.

**T**he deſertes and wylernes ſh-  
albe glad/ y drye lande alſo ſh-  
al reioyſe and floureſſhe lyke a  
lyle: It ſhal floureſſhe righte pleaſantly  
it ſhal laughe and reioyſe more and mo-  
re/ and be beutyfull to beholde. For the  
bentye of Libanus ſhalbe geven hyr/ the  
comelynes of Chamelus and Sarone  
I alſo



The. xxxv. Chapter. Of Iſaye.

also ſhall ſhe haue / the Gentyles ſhall know' edge the glorie of the lord and ymageſtye of ouer God. Be therfore comforted ye ſyke handes / and be ſteffe / ye faynte knees / ſpeake vnto the faynte harted ſayinge / be bolde and ſtronger / and feare not. Beholde / power God ſhall come to avenge poue and to rewarde poue / ye ſhall come to ſaue poue. And then ſhall the eyes of the blynde be illumined / and the eares of the deſſe ſhall be opened. Then ſhall the lame leape / the an harte / and the dumme tonge ſhall ſpeake prayſe / fountayns and ſpringes ſhall breke forth in the deſerte / and ſwete ryuers in the drye lande / ſo that the drye lande ſhall haue hyr pondeſ and the thirſte erthe hyr quicke ſpringes. In the ſame denues where the dragons laye / ſhall growe ſwete flowers and grene ruſhes. There ſhall lye bypathes and the kinges highe waye whiche ſhall be called euen the holy waye. A polluted man ſhall not paſſe thorowe it / for the Lorde hym ſelfe ſhall go with the

cm

The. xxxvi. Chapite. Of Iſaye.

em thorowe the ſame waye that fooles go not oute of it / here ſhall be no lyd / nor any other nyouse beſte ſhall come vp to this waye or beſownde yn it / but ryght ſuer ſhall the paſſage be / alſo they that ſhall be redeemed of the Lorde ſhall be turned and come vnto Zion with prayſe / ſhall haue euerlaſtinge Joye / gladnes & ſolace ſhall accompany them but hevyneſſes and ſorowe ſhall be fled awaye.

The. xxxvi. Chapter.

**I**t came to paſſe that in the. viii. yere of kinge Ezekias / Benherib kinge of the Aſſyrians wolde come vp to conquere and to take al the noble and ſtronge cytes of Iuda. Wherefore this Aſſyrius ſente Raſſacen frome Lachis to Ieruſalem vnto Ezekias with a grette hoſte: which Raſſace when he had layed his hoſte at the ſluſe of y ouer pole in the waye to the fullers felde / there came forth vnto hym Eliakim the ſone of Helkie preſident of the towne houſe / Sobna the ſcrybe / and Joas the ſecretarye ſonne vnto A ſaphe.

J.ii.

vnto



The. xxxvi. Chapite. Of Iſaye.

Unto whome Raſſace ſpake thus / Go  
power wayes (I praye you) and tel Eze-  
chias howe that the grete kinge of Aſſy-  
rye hath ſpoken theſe ſame wordes:  
what is this thy confidence to which thou  
ſtekeſt ſo faſte? Arte thou ſo fooliſh  
hardye to thinke to haue counſel and  
power to wage batayle? other in whom  
me nowe at laſte truſteſt thou ſo mych  
he that thou dareſt rebel agenſt me? I  
ſhal tel the / thou truſteſt to the ayed and  
ſpoldinge of this broken reede / that is  
to an Egypcion / to the which reede w-  
hoſo ever leaneth / he pearſeth his han-  
de and bozeth it thorowe. For even ſi-  
che on is Pharao kinge of Egypte to al  
that truſte vpon hym: but if thou wilt  
ſaye / we truſte in the lorde ouer God:  
a ſuer truſte in dede to truſte in hym w-  
hoſe highe places and alters Ezekias  
hath taken awaye commaundinges Ju-  
da and Jeruſalem to worſhipe befor this  
is alter. Be it in caſe (I praye the) that  
I ſhulde geve the now (notwithſtandi-  
nge thy bargayn made with me my Lorde  
the

The. xxxvi. Chapter. Of Iſaye.

the kinge of Aſſyrye) two thouſand ho-  
rſes / art thou able yet of thy ſelfe to ma-  
them? And howe is it then / that ſeing  
thou arte not able to abyde the violence  
and power even but of one of the leſte  
princes of my Lorde / yet not withſtan-  
dinge / wylte thou truſte to the horſe m-  
en and chariets of the egypcions? Th-  
inkeſt thou that I of my owne heade  
am come vpon hither to deſtroye this la-  
nde? It was my Lorde that commaun-  
ded me ſaynge. Go thy wayes vpon to the  
at lande and deſtroye it. Then ſpake Eze-  
iakim / Sobna / and Joas vnto Raſſa-  
ce: ſpeake vnto vs thy ſeruantes (I praye  
the) in the Syre tonge / for we vnder-  
ſtande that language / and ſpeke not  
to vs in the Iwes language leſte the pe-  
ople nowe beinge at the walles heare.  
Whome Raſſaces anſwerde. Why / th-  
inke ye that my Lorde ſente me only to  
you and to your Lorde to ſaye this me-  
ſſage / and not rather to theſe kareful &  
miſerable men that ſitte vpon the wa-  
lles that they ſhulde not be conſtrayned

J.iii to eat



The. xxxvi. Chapter. Of Iſaye.

to eate theire owne dyrte and to drynke  
their owne piſſe with yow: Raſſace the  
erfore proceded ſteſſy in his oracion kry-  
inge with a lowde voyce in the Iuues  
tonge ſaying/heare what the grete king  
the Kinge of the Aſſyrians commaun-  
deth. Thus commaundeth the kinge/ta-  
ke hede leſte kinge Ezechias deceyue yow  
we/for it lieth not in his power to defen-  
de yow/Neither let hym perſuade yow  
to truſte in his lord/affirminge that y  
Lorde with oute doute wyl deliuer you  
and that this cite ſhal not be deliuer-  
de into the handes of the kinge of Aſſy-  
rie: ſe that ye obeye not Ezechie/for th-  
us promyſeth yow the kynge of Aſſyrie  
If ye wyl beare me ſo myche favoure  
as to forſake hym and turne to me/eve-  
ry man ſhal enioye ſtyll his owne vynes  
eyarde his ſygge trees/and every man  
ſhal drinke the waters of his owne pyt-  
te vntyl I ſhal come and leade yow un-  
to a lande as good as is this power/e-  
ven a lande wheryn is plentye bothe of  
whete and wyne:ye/a lande al redy for  
w

The. xxxvi. Chapter. Of Iſaye.

wne with a maner corne and planted  
with y beſte vynes. Take good hede y  
Ezechias deceyue yow not ſaynge/the  
Lorde ſhal deliuer yow. For/haue ther  
ever yet eny of the goddis of the genti-  
les deliuerd their lande frome the power  
of the kinge of the Aſſyrians? Where is  
nowe the God of Hemath and Arphad?  
Where is the god of Sepharuaim? And  
who (I praye yow) deliuerde Samar-  
ia from y power? Whiche on e amonge all  
the goddes of theſe kingdomes hath de-  
liuerde their region from my power/ſo  
that ye maye truſte to the lorde to deli-  
ver Jeruſalem from my hande? At theſe  
wordes the kinges legates wer ſo put  
to ſilence that they had not a worde to  
answere. Then returned Eliakim the  
preſydent of y towne houſe ſonne of He-  
zekie/Dobna the ſcrybe/and Joas Secre-  
terye the ſonne of Aſaph vnto Ezechias  
as their clothes alſo cutte/and tolde hi  
the oracion of Raſſacen.

The. xxxvii. Chapter.

J. iiii. Then



The. xxxviiij. Chapit. Of Iſaye.

**W**hen kinge Ezekias hearing the  
his / cut his clothes: and he cloth-  
ed with ſacke wente into the te-  
mple of the Lorde: and in the meane tyme  
he ſente Eliakim the preſident of y  
towne / Sobnam the ſcribe and the ſeni-  
ours of the preſtes clothed with ſacke  
vnto Iſaye the prophete ſonne of Amos  
whiche ſayed vnto hym. Thus com-  
maundeth vs Ezekias to ſaye vnto  
the. The daye of tribulacion / the daye  
of affliction and blaſphemye is now come  
even lyke as though the tyme of  
deſpyeraunce of chylde were preſente /  
and ſtrengthe to put it forth ſhulde ſay-  
ple the mother. Verely the Lorde thy  
god hath harde the wordes of Raſſace /  
whome his Lorde the Kinge of Aſſyrye  
hath ſente to blaſpheme and to revyle  
the lpyunge god with certayne wordes  
whiche the lorde thy god hath harde / w-  
herfore thou muſte geve the to praye for  
y reamnaunte which ar yet left a lyue  
Then Iſaye answered y ſcrvants of kinge  
Ezekie thys ſente & comen on this maner  
Thus

The. xxxviiij. Chapter. Of Iſaye.

Thus ſhall ye tell power lorde. Thus  
ſaith the lorde. feare thou not for theſe  
wordes whiche thou haſt harde / in y w-  
hiche the ſervants of the kinge of Aſſy-  
rye haue thus revyled and blaſphemed  
me / for lo / I ſhall ſende vpon hym but a  
blaſte of wynde / whose noyſe as ſone as  
he hearcth he ſhal retorne into his ow-  
ne lande / where I ſhall cauſe hym to be  
ſlayne with ſwerde. Nowe was Raſſ-  
aces returned and ſownde the kinge of  
Aſſyrye making warre agenſt Lobnam  
(for he had knowledge that he was re-  
moued from Lachis and it was report-  
ed alſo of Tharhaca kinge of the Eth-  
iops y he ſhulde nowe cōe to make wa-  
rre with hym) which meſſage when the  
kinge of Aſſyrye harde / anon he ſente o-  
ther abbaſſiatours to Ezekias with thys  
is commaundement. Thus ſhal ye tell  
Ezekias kinge of Iuda. Take hede thy  
god deceyue the not in whom thou tru-  
ſteſt promyſinge the that Jeruſale ſh-  
al not be deſpyerd into the hands of the  
kinge of the Aſſyryons. for thou haſt  
harde



The. xxxviii. Chapter. Of Iſaye.

Harde what great actes the kinge of Aſſyrye hath done to al kingdomes in ſubuerſinge them / and dareſt thou haue yet eny hope to eſcape? Did the goddis of y<sup>e</sup> Gentyles deliuer them whom my predeceſſours haue conquered? Coude they deliuer Bozan / Haran / Rezephe / and the Chylde of Eden / whiche holde of Chalassar: where is the kinge of Hamath / kinge of Arphad / kinge of Sepharuaim / Hene and Aue? Then toke kinge Ezekias the Pyſtel of the handes of the Ambaſſiatours / and when he had red it / he wente vpon into the houſe of the lord / and opened it before the lord makinge his prayer on thys maner. O lord of powers / the God of Iſrael / which dwelleſt at the Cherubims: thou arte y<sup>e</sup> God which iſt the only god / even the god of al the kingdomes of the erthe / for it is thou that haſte made bothe heauen and erthe. Bowe downe thy eare lord and liſten opene thy eyes and beholde / Conſydera the wordes of Senherib which hath ſente hither a blaſphemous meſſage / wheryn

The. xxxviii. Chapter. Of Iſaye.

eryn he curſeth and blaſphemeth the lyvinge god. Verely (lorde) I knowe this to be trewe / that the kinges / of Aſſyrye haue conquered all the kingdomes and regions of the other nations / and that they caſted their goddes into the ſpyer / for theſe were no goddis but the workes of mennes handes made of tre and ſtone / wherfore they haue deſtroyed them without helpe. But nowe (lorde our god) nowe ſaue vs frome the handes of Senherib that nowe al the kingdomes of the erthe might knowe that thou art the lord alone. When the thinge was at this poynthe / Iſaye the ſonne of Amos ſente and tolde Ezekias theſe wordes. Thus hath the Lord God of Iſrael ſpoken vnto theſe thinges which thou in thy prayer aſkedſt of me as concerninge the kinge of the Aſſyryes. Then answered the lord againſt him. O Virgyn and daughter of Zion / the kinge of Aſſyrye hath deſpyſed and ſcorned the / he ſhoke his head aſter the daughter of Jeruſalem: but thou proude kynge / whoſe revileſt thou? whom



The. xxxviii. Chapter. Of Iſaye.

whom curſeſte and blaſphemete thou:  
 Ageneſte whom knoweſt thou or lyſteſt  
 Up thy ſtately loker: Verely euen ageneſt  
 him that ſanctifieth Iſrael. For (thy ſer-  
 uants ſente hither) thou reupledſt the  
 ſorde and haſt taken ſo ſoughtly vpon  
 thy ſelfe this thinge ſayng / I ſhal knowe  
 er the moſte higheſt mountayns and ſy-  
 des of Libani with the multitude of my  
 horſe men and chariets / I ſhal cut downe  
 ne hir highe Cedar trees & hir beſte fyr  
 trees. I ſhal entre thorowe both hir hi-  
 ghe mountayns and alſo hyr wodes and  
 fayer feldeſ. And where I ſynde wat-  
 ers I ſhal drye them al vpon with the ſe-  
 te of my hoſte. Speakeſt thou not now  
 euen thus to kinge Ezekias: ſaige / haſt  
 thou not harde what actes and by whi-  
 at power I haue done them in tyme paſ-  
 ſte and what I am aboute to do now al-  
 ſo: that is to wete / that I am aboute to  
 ſubuerſte thy cytes be they neuer ſo ſtro-  
 nge and to bringe thez into heapes of ſto-  
 nes and into rupne / whoſe inhabitours  
 ſhal quake for feare lyke handleſſe men  
 beinge

The. xxxviii. Chapter. Of Iſaye.

beinge confounded / for they ſhal be lyke  
 the graſſe of the felde which nowe is gre-  
 ene and and is it thek for houſes / ye w-  
 hich often tymes is withred before it be  
 rypp. But I know I knowe (ſaith y lo-  
 rde) thy conuerſacion / I knowe thy ſet-  
 tinge forth and thy returninge / ye I k-  
 nowe thy furpouſe rebellinge ageneſt me  
 for this therfore thy haſty conſpyriſon  
 ageneſt me and for thy pryde which alſo  
 wel knowe / I ſhal put a bydle vpon t-  
 hy noſe and ſhal ſet a ſnaſſle vpon thy  
 lypes where with I ſhal plucke y bac-  
 ke agene by the ſame waye thou camſte  
 But (o Ezekias) this token ſhal I geue  
 y / this yeaſe ſhalt thou eate ſiche as ye  
 haue in ſtoze / the nexte yeaſe ſhal ye ea-  
 te ſiche as ſhal growe of their ſelfe with-  
 oute tillinge or ſowinge / but the thirde  
 yeaſe ye ſhall both ſowe and reape for ye  
 ſhal plante bynes and eate their frutes  
 And then thei ſhal come agene togither  
 which eſcaped beinge of the houſe of Iu-  
 da / and their rotes ſente downe into the  
 erthe / they ſhal yilde forth the frute  
 ful



The. xlviii. Chap. Of Iſaye.

ful highe. For oute of Ieruſale ſhal come  
the remnant that are leſte / and they  
that are ſaued ſhall come from the moun-  
te Zion. Theſe thinges ſhall the zeale  
of the lord of hoſtes thus bringe to paſſe /  
wherefore thus promyſeth the lord  
as touching kynge Aſſyrie. That in  
no maner of wyſe ſhall he enter into this  
cite / no not ſo myche as an arrow ſhall  
he ſhote hither / there ſhall no ſhyelde  
or buckler be ſente vp agynſte hym. Ne-  
ther ſhall they digge up any bulwerke agynſt  
hym / but the ſame waye that he came  
ſhall he retourne. For vnto this cite  
ſhall he not come ſayd the lord: for I ſhall  
frighte for this cite and ſhall defende  
it / (ſaith the lord) and ſhall ſaue it for my  
nowne ſake and for my ſeruante Dauides  
ſake. Then wente forth the angel of  
the lord and ſmyt. v. thouſande / an hundred  
and .iiii. ſcore / in the tentes of the Aſſy-  
rians / and when the people of Ieruſa-  
lem roſe early in the mornynge / lo they laye  
all dede / wherefore Sennacherib kynge of  
Aſſyrie departed and wente his waye from  
thence

The. xlviii. Chap. Of Iſaye.

thence and abode at Ninue. And after  
this / it chaunced on a tyme y as he wor-  
ſhiped his god in the houſe of Miſroch:  
Adramelech and Sarezzer his ſonnes ſmit  
it of his head with a ſwerde and fled in-  
to the lande of Ararat. And after this /  
Esarhadon his ſonne reigned for hym.

The. xlviii. Chapter

**N**ot longe before theſe thinges were  
done in doynge / Ezekias was ſore  
ſyke and lykely to haue dyed  
and then came there vnto him Iſaye the  
prophete the ſonne of Amoz / and ſayd vnto  
him. Thus ſaith the lord. Set an  
ordyr in thy houſe / for thou ſhalt dye and  
not lyue. Then Ezekias turned his face  
to the walke and made his prayer to the  
lord ſaynge: Remembryr lord (I beſeeche  
the) how I haue walked before the in  
true faith / with profit harte doynge thy  
pleſures. And thus ſaynge Ezekias wepte  
ſore / Then ſpake the lord to Iſaye  
on this maner. Go thy wayes and tell  
Ezekias. The lord ſaith the lord / the god  
of thy father Dauid. I haue harde thy  
prayer



The. xxxviii. Chap. Of Iſaye.

prayer / I haue ſene thy teares: wherfore  
lo / I adde yet vnto thy lyfe. xv. yeres  
alſo I ſhal deliuer the and this cyte w:  
hich I defende frome the handes of the  
kinge of the Aſſyrians. And this token  
ſhal be geuen y of the lord that he will  
performe his promyſe. Beholde / I ſhall  
bringe backe the ſhadue of the dyall w:  
hich ſhadue is now deſcended with the  
ſonne ariſinge in Abaz dyall and ſhall  
turne it vpagene. v. howers: then tur-  
ned backe the ſonne the ſame. v. degrees  
aſcending agene by the which the ſhad-  
ue had deſcended before. The thākes ge-  
uinge which Ezechias kinge of Iuda w-  
rite aſter he had bene ſicke & was nowe  
rehouerd frome his ſore. I had wente y  
I ſhulde haue gone to my graue in my  
beſte dayes / when I moſte deſperde the  
reſydue of my age. I ſayd with my ſelfe  
I ſhal no more apere before y lord god  
in this lyfe. I ſhal no more be cōuerſan-  
te with the mortal men but ſhal be wi-  
th y baneyſhed cyteſens. My dayes are  
folden vp and taken awaye fro me lyke  
an harde

The. xxxviii. Chap. Of Iſaye.

an herdemannis tente. My lyfe is kut-  
of lyke y weauers webbe: whyls I pro-  
uyded to lyue he kut me of. He made an  
ende of me on a daye / I truſted at the le-  
ſte to haue lyued vnto the morowe / but  
he alſo broke my bones lyke a lyon / and  
made an ende of me on a daye. Then ch-  
attred I lyke a ſwalowe / and murmu-  
red lyke a Crayne / I moorned lyke a do-  
ve / lyſtige vp my eyes vnto y highe god  
ſaynge. Lord I am ſore handled / deli-  
uer me vpon thy worde. What myght I  
thlike or what might I ſaye that he w-  
olde do this niche for me? That I mou-  
ght yet puſe al my dayes / ye althoughe  
be to my bytter payne. For I knowe v-  
erely ( lord ) y this lyfe is ſaulſed with  
galle / and that my lyfe is ſubiecte to all  
bitter myſerye. I knowe that thou ma-  
keſt me heuie of ſleape / & wakeneſt me  
agene. But lo / yet ſhal I thlike that th-  
ou doſte me grette pleaſure if thou graun-  
teſt me theſe kareful bitterneſſes. Here  
thou ſtayeſt my lyfe that it peſſhed not  
whiles thou caſteſt al my ſynnes be-  
hynde



The. xxxiv. Chap. Of Iſaye.

hynde thy backe . For nether men lay-  
ped in their graues prayſe the / nor yet y  
deade loane the / nor they that deſcende  
into their graues abyde for thy faithfu-  
lneſſe. But it is the ſpyuge man / it is the  
ſpyunge (I ſaye) that prayſeth the / enen  
as I do nowe this daye. For the fathers  
laye forth thy faithfulneſſe vnto their  
chyldeſſe. Saue vs (lorde) and we ſhal  
ſynge ower pſalmes / all the dayes of o-  
wer lyfe in the houſe of the lorde. Then  
commaunded Iſaye ſayng / take the pl-  
aſter and laye it vpon his botche and he  
ſhal amende. And then ſayed Ezechias.  
Oh what a meruelouſe thinge is this  
that I ſhal yet aſcende into the houſe of  
the lorde? The. xxxiv. Chapter

**A**t the ſame tyme / Merodach /  
Baladan y ſonne of Baladan  
kinge of Babylon ſente letters  
and preſents vnto Ezechias. For  
he had harde how that he was ſyche  
amended. And Ezechias was glad of the  
and ſhewed the his treſure houſes of his  
ſyluer and golde / of his riche ſpyces / and  
his

The. xxxiv. Chap. Of Iſaye.

his ſyned oyles and his precious oymen-  
ents / he ſhewed the al the houſes of his  
plate / and what ſoener treſure he had.  
There was nothinge that Ezechie had  
other in his houſe / or thowrote al his re-  
aline / but he ſhewed it the. And then ca-  
me Iſaye y prophete vnto kinge Ezechias  
ſaying to him . What ſaye theſe men / or  
fro whence ar they come vnto y? Ezechias  
anſwerde him ſaying / they ar come  
vnto me fro a farre lande euen fro Ba-  
bylon. And Iſaye ſayd / what haue they  
ſene in thy houſe? Ezechias anſwerde / al  
y I haue in my houſe haue they ſene / I  
haue ſhewed them alſo all my treſure .  
Then ſayd Iſaye to Ezechias / heare the  
worde of y lorde of powers . Beholde / y  
dayes ſhal come that what ſo euer is in  
thy houſe / and whatſoever thy fathers ha-  
ue gathered and layed vp in ſtoze vnto this  
daye / it ſhalbe take awaye and carped to  
Babylō / neth' ſhal therbe eny thing left  
ſaith y lorde / yea and certale of thy chylde-  
ſſe which ſhal go forth of the and whom  
thow ſhalt begete ſhalbe taken awaye  
K.ij. alſo



The. xl. Chap. Of Iſaye.

also/ as ſhal be come gelded men in the kynge of Babilons courte. And then ſayd Ezekias vnto Iſaye. The lord turne it to good that thou haſt nowe expreſſed: But in my dayes (ſayd he) I beſeeche y<sup>e</sup> lord that al thinges might be quyet & ſuer.

Here beginneth of kynge Cyrus Cha. xl.

**B**E of good chere be of good chere my people (ſaythe power god). Se that ye counforte y<sup>e</sup> hartes of Jeruſalem/ & tel them of their reſte and deliuerance from captiuite/ tel the howe their synnes ſhal be forgiven aſter that thei haue receyued their ful chaſtiſinge of the lordes hāde for al their synnes. Wherefore/ there kryeth a voyce ſaynge. Prepare ye the waye for the lord in the deſerte: and make the pathes plaine for power god in the wyldernes: let every vale be exalted/ & every mountayne and hyll be layed lowe/ let crooked wayes be made ſtraight/ & rowghe wayes ſmothe. For the glorious maieſtye of the lord ſhal appere which every mā ſhal

The. xl. Chapter. Of Iſaye.

ſhal ſee/ for the lord hath promyſed it. farthermore the ſame voyce commaunded ſayng: krye thou. And I aſked hi what ſhal I krye: which answered. That every man is but graſſe: & all their glorious beutye is lyke a flower of the felde. Graſſe as ſone as it is wythred/ y<sup>e</sup> flower falleth a waye: And even ſo the people is but graſſe/ aſter that the ſpirit of the lord hath blowne vpon them notwithstandinge this graſſe be withered and the flower faded/ yet abyde the worde of our god for ever/ yet this voyce commaunded agene ſaynge. Go vp into the highe hill O Zion/ which preacheſt be good tydiges. Lyft up thy voyce as lowde as thou mayſte O Jeruſalem which preacheſt the goſpel. Lyft up thy voyce (Iſaye) & be not a frayd/ and tell the cytes of Iuda ſaynge. Beholde/ it is power god/ beholde/ the lord almighty ſhal come with grete might/ & ſhal rule by his owne power. Beholde/ he beinge cleare & noble both in counſell & in his actes/ ſhal bringe forth his ryches

It. iij. with



The .xl. Chapter. Of Iſaye.

with the greate triumphe . He ſhall ſeade  
his flocke lyke an herdman / He ſhall ga-  
ther his lambe into his armes and ba-  
re the in his beſome. But the ewes gre-  
te with labe ſhal he wel noureſſe. Who  
hath concluded the waters in his fiſt  
ſpanned the heauens with his hande / or  
hath holden vp the waight of the wh-  
oll erthe vpon his thre fingers ? Who  
wayeth y mountayns in a payer of bal-  
aunces / & pondreth the hilles in a payer  
of ſcolles ? Who hath enformed the myn-  
de of y lord ? or who hath bene of his co-  
unſel to teache hym ? or of who hath he  
fetched his counſel to be taught the wa-  
ye of iudgement to inſtrutte hym of eny  
knowledge or to declare hym the waye  
of vnderſtandinge ? Beholde / al nacions  
in compariſon to hym are but a drope of a  
bucket or a batemēt of a balauce. The  
eylandes are but motes in y ſonne beame  
All the trees of Liban are not ſufficiēt  
to make him a ſper : nether al the beaſt-  
es theryn are enoughe for his ſente ſacr-  
ifyces / al nacions compared to hym / are  
(as ye

The .xl. Chapter. Of Iſaye.

(as ye welde ſaye) but nothinge / ad but  
a tryful . Vnto whom then wyl ye lykē  
God ? or aſtpe what faſſion wyl ye pa-  
ynte or karue hym ? Canne eny golde-  
myth ſet forth his Image ? or canne he w-  
ith al his goold and thynne ſyluer plate  
caſte him into eny forme that maye rep-  
reſente him ? Shall a heruer for eny mā-  
nis plesure that folpſhly delyghteth to  
beholde his Image / and haue not whe-  
rwith to make it of gold or ſyluer / ch-  
oſe oute a tree i putrile to ſet forth his  
Image that cannot moue oute of his ow-  
ne place ? are ye ſo blynde that ye ſe not  
theſe thinges . Hare ye not heare ? we  
not theſe vngodlineſſes declared yow e-  
uen fro y begynninge ? Were ye not mo-  
neſhed of theſe thinges at the laynge of  
the foundaciō of the erthe ? Sitte he not  
(of whom we now ſpeake) vpon the ro-  
nde worlde lyke as vpon a balke / and  
are not we that inhab it it as lytel locu-  
ſtes ? Stretcheth he not forth the he-  
auens lyke a cortayne and lyke a tente  
that is faſte pitched to be inhabytede ?

Ar. iiii. Doth



The. xl. Chapter. Of Iſaye.

Doth he not bringe princes to nothinge:  
 & the iuges of the erthe to duſte / ſo that  
 they be neuer more plated nor ſowe ag-  
 ene / nor yet their ſtocke roted in the er-  
 the: for anon as he hath blowne vpon  
 them / they are wpythred awaye and gat-  
 hred vp lyke the ſtubble with a whyle  
 wynde. But to what thynge (I praye  
 you) wyll you lyken me: or aſtpr wh-  
 at faſſion ſhal I be made / ſaith the ho-  
 lyon: lyfte vp power eyes into the ſkye  
 above / & conſyder who made theſe thin-  
 ges which ledeth forth their a rape or a-  
 pparel into ſo grete a number / of wh-  
 om he calleth euery one by his name.  
 For by y reaſon of his infinite powr ſtr-  
 ength & mighte / ther is not one of theſe  
 hyd frome him. Wherefore then ſhuld  
 Iacob thinke and Iſrael ſaye. Why wa-  
 pes are hyd frome the lorde / & my iuge-  
 met ſcapeth my god: for is it poſſible for  
 the to be ignorant or not to haue harde  
 that God is euerlaſtinge: The lorde y  
 made the worlde laboureth not nether  
 is he wearye nether is it poſſible his wy-  
 ſedome

The. xli. Chapter. Of Iſaye

ſedome to be ſerched oute. But he geue-  
 th ſtrength to the wearye / and hi y ſay-  
 nteth he reſtoreth right wel. Chyldern  
 are weary & almoſte breathleſſe / & yon-  
 ge men vtterly fall downe / but to them  
 that wayte vpon the Lorde ſtrengthe is  
 encreſed / and oute of theſe ſhal grow for-  
 the egles wynges / ſo y whiles they run-  
 ne they ſhall not faynte & whyles they  
 walke they ſhal not be wearye. Ch. xl



Et the eylandes lyſten vnto me  
 and let the people take good h-  
 arte vnto the / let the come bef-  
 ore me & pleate their cauſe / let vs call ec-  
 he oth: to iugemēt: wo ſtereth vp y rig-  
 htuous ſon fro y eaſte calling hi forth to  
 ſubdue to hym y gentyles & to holde do-  
 wne kinges: to dinge the downe to the  
 grounde with his ſwerde / & to ſcater the  
 a brode lyke ſtubble with his bowe: ſo y  
 in ſollowing vpon the he maye paſſe th-  
 orowe with oute perel / nether be cōpell-  
 ed to flippe a ſyde into eny bypathe: wo  
 hath wroughte / made / & ordained y ge-  
 neraciōs fro y beginig: Even I y Lorde  
 whi



The. vii. Chapter. Of Iſaye.

which am both before the firſte and af-  
tyr the laſte. Beholde ye cylandes & w-  
onder ye angles of the erthe: come and  
ſee: whiche of youe haue louingly byd-  
power neghboure and brother to dyncer  
& exhorted hym. The golde ſmyth hel-  
de with the metal caſter / & y ſmyter wi-  
th the greteſt hammer with hym y wrou-  
ght with the lighter ſaynge / This im-  
age ſhalbe wel wroughte & faſte nayled  
that it be not moued. But thou arte Iſ-  
rael my ſeruant and Iacob my choſen /  
even the ſcade of Abraham whom I lo-  
ue. It was I that broughte the frome  
the cooſtes of the erthe & called the from  
the farre regions therof ſaynge to the.  
Thow ſhalte be my ſeruaunte / I haue  
choſen the / nether ſhal I at eny tyme re-  
fuſe the: Se that thou feareſt not / for I  
ſhalbe with the / nether loke thou abo-  
ute for eny other / for I am thy god wh-  
ich ſhal conforte the / I ſhal helpe the / I  
ſhal holde the faſte with this ſame my  
faithful righte hande. Beholde as ma-  
ny as prouoke the to anger / ſhall be  
conf:

The. vii. Chapter. Of Iſaye

confunded & ſhamed / thy aduerſaries ſh-  
al come to naught & perexſſhe / ſo that he  
that ſhall ſeke for them / ſhal no where  
ſynde them. Thy cymies whiche dare  
move bataile agenſte the ſhalbe deſtro-  
yed: for I the lord thy God ſhal holde  
faſte thy right hande / whiche alſo nowe  
ſaye vnto the: feare not / for it is I that  
ſhal helpe the: be not a frayde my lytel  
ſeruaunte Iacob: feare not poore deſpy-  
ſed Iſrael / for I ſhal helpe the ſaith the  
lord / & I that maketh holy Iſrael ſhal  
auenge the / ye I ſhal trendel the lyke a  
wayne & lyke a newe ſhode carte to the  
effhe downe mountayns & to bete them  
into poulder / & the lytel hylls ſhalt th-  
ou dypue into duſte / thou ſhalt wenowe  
them & dypue them awaye lyke the w-  
ynde / & ſeater the a brode lyke a whyrle  
wynde / whyles thou thy ſelfe ſhalt re-  
ioyſe gretly in the lord / & ſhalt prayſe  
hym y makethe holy Iſrael. When the  
poore afflicte deſperth water & ſynde it  
not at heir tong is drye for thyrſte / then  
do I y lord geue it the / I y god of Iſrael  
forſa



The. xli. Chapter. Of Iſaye.

forſake theſe not / I bringe forth the flowdes  
into the hygge hylls / & alſo quyk ſprynges  
in the myddes of the feldeſ. I turne the drye  
deſerte into a ponde of watr / & the thirſte  
erthe I watr with moſt Baynes. I plante the  
wyld waſte ground with Cedre trees / Baye /  
pyne / and olyue trees / & y drye lāde with  
ſpry / elme & plane trees. Theſe thinges (I tell  
you) do I / y men might vnderſtande & knowe /  
& y al togithr myght coſpyder depely & expende  
y y hande of y lord hath done theſe thinges  
& that he that maketh holy Iſrael hath created  
theſe thinges. Stande to your cauſe therfo<sup>r</sup> (ſaith y  
lord) bringe in your ſtrength ſaith y kinge of  
Jacob / ye let even thoſe goddes come yn  
& ſhewe you thinges that haue ſom tyme  
chaunſed & be done of olde antiquite. Let theſe  
(I ſaye) declare) you thinges to come or  
expounde you thinges preſent that we might  
y bet<sup>r</sup> know theſe & holde theſe in mynde /  
I wil ſpeake even to your owne ſelfes: tel  
vs thinges aſtyr this to come / & we ſhal  
know that you ar goddes /

The. xli. Chapite. Of Iſaye.

des Do goode or yet euel / that we mought  
alſe & tel it forth. Beholde / ye ar of nothinge /  
& your makige is of nothing: abhominacion  
hath choſen you. I verely ſhal ſterve one  
fro the north which ſhal come / & fro the  
eaſte which ſhal cal vpon my name / & he  
ſhal come to y priſes lyke a potter to his  
claye & ſhal treade thez downe as the  
potter ſtampeth his claye. Who tolde theſe  
thinges before that we mought haue knowne  
& knowledged hym to be that rightuouſon?  
But there was non that ſayed theſe thinges  
before or tolde theſe / neth<sup>r</sup> haue there eny  
man harde the wordes of thez. Beholde  
ſpryſt ſhal I gene Zion & Jeruſalem to be  
euangelifteſ and preachers but as I remembry  
there was not on of theſe that coulde ſe theſe  
before to geue you warninge of theſe thinges:  
for when I aſked thez / they answered not on  
worde. Here maye ye ſe what men theſe ar  
al / ſyche are the deades of men / even ſynne  
/ naughtynes / wynde ad Bayne ſyes which  
they blowe togither. The. xlii. Beh<sup>r</sup>



The. xliij. Chapter. Of Iſaye.

**B**ehold therefore / this is my ſer-  
uante for yow / vnto whō I ſh-  
all cleaue: lo / this is my choſen  
for whoſe ſake alone I am pleaſed. I ſh-  
all enryche him with my ſpirit / he ſhall  
bringe forth all thinges into iugement &  
diſpoſe ordre amonge the gentyles. He ſh-  
all not be clamouſe & contēciouſe nor pr-  
oude / nether ſhall his voyce be harde yn  
the market place / A krafted reede he ſh-  
all not all to breke / nether the ſmokinge  
ſnypphe ſhall he oute quenche. In verye  
faithfulnes ſhall he miniſtre y lawe / he  
ſhall not be ouerſene nether be headye in  
myſtringe iuſtice on the erthe. Alſo y  
eylandis of the gentyles ſhall receyue his  
lawe / for vnto hym thus ſpeaketh the  
lorde god which made y heauens & ſtre-  
tched the ſo wyde & ſpred the worlde w-  
ith hyr encreſe geuinge breath vnto y pe-  
ople y inhabit it / & lyfe to thoſe thinges  
y ar in it / I the Lorde haue called y even  
for y right wyſnes ſake & led y hither e-  
uen by thy hande / wherfore I ſhall preſ-  
erue y / & geue y for an erneste to y people  
to be

The. xliij. Chapite. Of Iſaye.

to be y lighte for the gentyles / to open y  
eyes of the blinde / to lede men in bondes  
y ſit in derkenes oute of cuſtodye & pres-  
one / I (I tel yow) am he whoſe name is  
y LORD which geue not my glorie  
to any other creature / nether yet my pr-  
ayſe vnto keruey images ſeing y al th-  
inges ſpoken of before ar come / And theſe  
newe thinges haue I tolde yow before  
they came. Singe ye therefore to y Lorde  
a newe dyte / let his prayſe rebounde v-  
to y fartheſt cooſtes of the erthe / prayſe  
hym ye y ſayle on y ſea & what ſo ev<sup>r</sup> is  
in it / prayſe hym ye eylandis & al y inh-  
abit thez / the deſerte with hyr cytes / the  
townes alſo with y dwellers in Cedar  
mought lyft up their voyces. Let the re-  
ioiſe y inhabit y highe rockes / & from y  
toppes of y mountayns let thez clappe  
their handes for ioye / let thez geue y lor-  
de almightenes / & let them declare his  
worſhip amonge y gentiles. For the lorde  
ſhall comforte like a valyaunt warper  
& ſhall krye like a capitayne ſtāding be-  
fo<sup>r</sup> his araiie exhorting & animating their  
hartes



The. xliij. Chapiter. Of Iſaye.

hartes to batayle putting forth his voyce & ſtretchinge forth al his ſtrengthes & pow<sup>r</sup> agenſte his enymes. Becauſe I haue hither to helde my peace / ſhal I be ſtyl & ſuffereu<sup>r</sup> naye verely: But I ſhal krye rather lyke a woman traueling of chylde / I ſhal deſtroye & devow<sup>r</sup> ſodenly / I ſhal ſubuerſte mountaynes & hilles / & ſhal dryvp all their frute / I ſhal turne their ryuers into drye lande / & their pondes ſhal I dryvp. I ſhal lede the blynde into a waye. that thei yet knowe not / & directe thez into a pathe of whiche they ar ignorant / I ſhal turne y<sup>r</sup> derkenes into lyght befo<sup>r</sup> the<sup>r</sup> & y<sup>r</sup> kroke into an even waye. Theſe thinges ſhal I do for the<sup>r</sup> / neth<sup>r</sup> will I forſake thez / let them therfo<sup>r</sup> be turned backward & be confounded with ſhame that truſte in karuen images & that ſaye to theſe caſte Idols: you ar our goddes. Heare o ye deſſe & lyfte vp your eyes o blinde / for who is blinder then my ſuante: or ſo deſſe as ar my meſſagers whom I ſente vnto the<sup>r</sup>: who (I ſaye) ar ſo blinde as the people of the

The. xliij. Chapite. Of Iſaye.

of the lorde & rulers of the<sup>r</sup>: They ar / as ye wolde ſaye vnto one / thou vnderſtandeſt myche but thou obſerueſt nothing or as one ſhulde heare & beleue it not / full prone & redye verely is y<sup>r</sup> lorde to forgeue for his right wyſnes ſake to magnifye his worſhipe & his lawe & to make it excellent & cleare / but this people is forlorne & troden vnder fote. Wherefore al they<sup>r</sup> yongemen ſhal come to y<sup>r</sup> rope & be thruſte into depe preſons. They ſhal go into proyes & noman ſhal be mynded to reſtore the<sup>r</sup>. Which of you ſo taketh theſe thinges to beware by thez & warned her aſt<sup>r</sup>: Who delpuereth Iacob to be troden downe / and Iſrael into a proye / but the lorde: But we verely are they y<sup>r</sup> committe theſe fautes agenſt hi: we ar they y<sup>r</sup> wyl not go i his wayes nor obeye his lawes. Wherefo<sup>r</sup> he powerthe y<sup>r</sup> wrathe of his hevye indignaciō vpon vs & grevous batayls which aſſayle vs on every ſyde: but yet we wil not repent and amende: theſe ſtrong batayls v<sup>r</sup> eye vs with burninge / but yet we rega<sup>r</sup>



The. xliij. Chapter. Of Iſaye.

rede hym not. The. xliij. Chap.

**A**lſo thus ſpeaketh the lord which hath created the Iacob / and faſhioned y<sup>e</sup> o Iſrael: feare thou not / for I ſhal redeme y<sup>e</sup> / I haue chalenged y<sup>e</sup> for my nowy ſelfe & geue y<sup>e</sup> thy name / y<sup>e</sup> thou ſhuldeſt be myne / ſo y<sup>e</sup> when thou paſſedſte thoroꝝe y<sup>e</sup> waters I wolde be with y<sup>e</sup> / when thou wenteſt thoroꝝe the floudes thei ouerwhelmed the not: whē thou wenteſt thoroꝝe ſpyer / it burned the not / neth<sup>r</sup> yet the flame ſkorchēd y<sup>e</sup>: for I am y<sup>e</sup> lord thy god / & he y<sup>e</sup> maketh ho ly Iſrael / eue thy ſauour: I redemed y<sup>e</sup> oute of Egypte / the Ethiopes & Sabēos I deſtroyed to ſave y<sup>e</sup> / becauſe thou waſte ſo precious in my eyes & I ſetted ſo myſelfe by y<sup>e</sup> & loued y<sup>e</sup> ſo interely. I ſpent awaye what ſo euer naciō or people they we<sup>r</sup> for thy pleaſu<sup>r</sup> & ſauegarde / to the entēt thou ſhuldeſt not feare / but y<sup>e</sup> I wolde be of thy ſyde / fro y<sup>e</sup> eaſte ſhal I bringe hith<sup>r</sup> thy ſeade & gath<sup>r</sup> y<sup>e</sup> fro y<sup>e</sup> weſte / I ſhal ſaye to y<sup>e</sup> northē / geue forth my people / & to y<sup>e</sup> ſowthe / let they not to come

The. xliij. Chapite. Of Iſaye

come to me: ye & yet farthermo<sup>r</sup> / I ſhal bringe forth my ſonnes fro farre lādes / & my daughters fro y<sup>e</sup> cooſtes of y<sup>e</sup> worlde y<sup>e</sup> is to ſaye euery man named aſty<sup>r</sup> me for hi haue I created faſhioned & made for my gloꝝe: bringe me forth people / as wel y<sup>e</sup> blide as the y<sup>e</sup> can ſe / as wel y<sup>e</sup> deſe as they y<sup>e</sup> heare / let al naciōs / gētyls & iuwes be gathered togith<sup>r</sup> & brought in to one. Which of al theſe goddes coulde tel vs theſe thinges & haue ſhewed vs the to come: let the bring forth their witneſſes & go quyte: for they ſhal heare the / ſhal reporte y<sup>e</sup> at iuſte is & trwe. & v<sup>e</sup> I me ſelfe (ſaithē y<sup>e</sup> lord) take you to witneſſes whiche are my choſen becauſe your owne cōſciences teache youe & eue y<sup>e</sup> very ſelfe thinge cōſtrayneth y<sup>e</sup> to w<sup>r</sup>the to be aſcribed vnto me / ſo y<sup>e</sup> ye nowe vnderſtāde clearly y<sup>e</sup> I am he which haue neth<sup>r</sup> peare befo<sup>r</sup> me nor eny matche aſty<sup>r</sup> me / y<sup>e</sup> I am eue y<sup>e</sup> lord alone & y<sup>e</sup> be ſydes me the<sup>r</sup> is no ſauour / I warne / I ſaue / I teache becauſe ye ſhulde receyue no noth<sup>r</sup>. ye / I appele vnto your own cō

L.ij.

ſciē=



The. xliij. Chapiter. Of Iſaye.

ſciences to be my witneſes (ſaith y<sup>e</sup> lord) y<sup>e</sup> I am god / & y<sup>e</sup> I am he y<sup>e</sup> is frō y<sup>e</sup> beginninge of y<sup>e</sup> tyme / neth<sup>r</sup> is the<sup>r</sup> eny y<sup>e</sup> maye take eny thinge fro my hande / or vnmake y<sup>e</sup> at I make or do. Thus therfore ſaith y<sup>e</sup> lord your redemer y<sup>e</sup> maker hoſly of Iſrael. for your punyſhment ſhal I ſend vnto Babyſon & ſhal cal to the<sup>r</sup> al their pow<sup>r</sup> / that is to ſaye y<sup>e</sup> pow<sup>r</sup> of y<sup>e</sup> Chaldeſes whoſe glo<sup>r</sup>ye ſtandeth in practizinge of warre / I am (I ſaye) y<sup>e</sup> lord your hoſly mak<sup>r</sup> / y<sup>e</sup> maker & kinge of Iſrael: farthermore thus ſayde the lord which layed forth y<sup>e</sup> waye thorow y<sup>e</sup> ſea & y<sup>e</sup> pathe thorow grete waters bringig forth chariets & horſemen / & hoſtes with gre<sup>t</sup> pow<sup>r</sup> to ſaye the<sup>r</sup> ſo a ſleape al together y<sup>e</sup> thei ſhuld no more ryſe / ye to quench the<sup>r</sup> oute lyke y<sup>e</sup> ſnyffe of a candel. Becauſe ye are euel remembrers of old thinges & haue no vnderſtanding of thinges paſte / Beholde / therfo<sup>r</sup> I ſhal make a newe thinge which ſhal flowreſſhe forth euy<sup>n</sup> by & by: & wyl ye know it: I tolde you it befo<sup>r</sup> / & nowe ſhal I tel it you

The. xliij. Chapit. Of Iſaye.

you agene / I ſhal lay forth the awaye in y<sup>e</sup> deſerte & in y<sup>e</sup> flowdes. In y<sup>e</sup> wyldernes wyld beaſtes ſhal honour me / dragons & ſcruthions ſhal knowledge me / I ſhal geue waters in y<sup>e</sup> deſertes & flowdes in the wyldernes to geue drinke to my choſen people / even to this people which I haue faſhyoned. ſore my ſelfe to declare my prayſe / for as ſor thou (Iacob) thou woldeſt not cal vpo<sup>n</sup> me / & thou diſdaynedſt me o Iſrael: ſor thou offeredſt not to me beaſtes into bzent ſacrifices / neth<sup>r</sup> honouredſt me w<sup>th</sup> thy obſacions / thou boughteſt me no preciouſe fragraunte ſpice w<sup>th</sup> thy moneye / neth<sup>r</sup> w<sup>th</sup> thy fatte ſacrifices. dydſt thou embreue me / althoughe I dyd not requyre ſuche ſacrifices of y<sup>e</sup> / neth<sup>r</sup> wolde I charge y<sup>e</sup> w<sup>th</sup> incenſe & ſu<sup>m</sup>me me. But thou madeſt me thy ſu<sup>m</sup>me to bare thy ſynnes & thruſtedſt me downe laden w<sup>th</sup> thy iniquities: when it is I only y<sup>e</sup> do away thy vngodlyneſſes for my now ſelfes ſake / & thi ſinnes do I forget / put me i remembra<sup>n</sup>ce & let vs reaſon together / & ſhewe me y<sup>e</sup> thing wherby thou truſteſt



The. xliii. Chapiter. Of Iſaye.

uſteſt to be forgiven & iuſtified: as for þy fyrſt man thy fath<sup>r</sup> is firſte & formeſt a ſynner: & thy interceſſours betwene þy & me haue ſynned agenſt me / wherfor eu<sup>r</sup> þy moſte holpeſt rulers haue Iſayne / e- u<sup>r</sup> iacob dyd I kpl & iſrael dyd I betake into blaſphemye. The. xliii. Cha.

**N**ow therfor heare o iacob my ſer- uante / & iſrael my choſen / for th<sup>y</sup> ſpake þy lord which hath made & faſhioned þy / & hath ben thy helpe eu<sup>r</sup> fro thy mothers w<sup>o</sup>bbe / let it not greue þy (my ſeruant iacob & my very right iſrael wh<sup>o</sup> I haue choſen) becauſe I wyl pow- erforth wat<sup>r</sup> dyd þy thirſt ye erthe / & flow- des dyd þy drye lande: I ſhal powerfo- rth (I tel þy) my ſpyrit dyd thy ſeade & my gracious bleſſinge dyd thy yſſue / & they ſhal floureſh mingled w<sup>o</sup> þou lyke þy graſſe & lyke þy oſſpers by þy ryuers dy- es / one ſhal ſaye / I am named for þy lor- des owne / & a nother ſhal be named aft- yr iacob / & a noth<sup>r</sup> ſhal wyte w<sup>o</sup> his ow- ne h<sup>a</sup>de his name aftyr þy lordes name / ſhal be named aftyr iſrael. Th<sup>y</sup> (I ſaye)

ſpo

The. xliii. Chapit. Of Iſaye

ſpake þy lord / kige of Iſrael & thy rede- mer / þy lord of pow<sup>r</sup>s: I am the firſt & I am þy laſte / & beſydes me is the<sup>r</sup> no god / who hath at eny tyme be l<sup>r</sup>k me ſyth I am of euerlaſtig name & ſhewe me i w<sup>o</sup> hat on thing he might be cōpared to me: if the<sup>r</sup> be eny / let th<sup>e</sup> ſhewe th<sup>y</sup>ges paſte & to cū as I haue done & þy w<sup>o</sup> oute feare faute & ſtoppe / do not I eu<sup>r</sup> of eu<sup>r</sup> laſtig declare & tel you: of which th<sup>y</sup>ge I bryge you forth as my witneſſes / is there eny god beſydes me: is the<sup>r</sup> eny ſhap<sup>r</sup> þy I kn- ow not: ful vayne therfor at al theſe fa- cioners of images / & ful vnprofitable at their ſtudy & labour / for they teſtific of their owne elues (ſith the<sup>r</sup> images ne- th<sup>r</sup> ſe nor yet haue eny other ſence) well worthy to be cōfounded & ſhamed. who then maye ſaſhion god: or who wil caſt an image profitable for noth<sup>y</sup>g: wh<sup>o</sup> fo<sup>r</sup> al this felauſhipe of image makers maye wel be aſhamed / let al men cū togit- h<sup>r</sup> befo<sup>r</sup> me / ye geue me he<sup>r</sup> al maner ſu- p<sup>r</sup>thes keruers w<sup>o</sup> ſich oth<sup>r</sup> / & I ſhal ma- ke th<sup>e</sup> togith<sup>r</sup> a lyke ſhamed & aſtonned

L. iiii. the



The. xliiij. Chapter. Of Iſaye.

the ſmythe taketh the perne i his tōgers  
he tameth it in y ſpyer & facioneth it with  
his hamer / ye & y w<sup>t</sup> al y mighte of his  
armes / & ſometyme he faynteth for hon  
ger & worketh ſo longe w<sup>t</sup> oute drinke  
he falleth downe weary. Then cometh  
y carpentou<sup>r</sup> & he draweth forth a lyne  
vpō y tymb<sup>r</sup> & ſmyteth it forth w<sup>t</sup> chal  
ke / he ſquareth he cōpaſſeth / he clenſeth  
& karueth it vntyl his worke be lyke a  
man / ye lyke a well proporcioned man  
to haue his ſcate in the tēple / he getteth  
him (I ſaye) to y wode to kut downe Ce  
ders to karye home y harde pyne trees /  
okes / & ſiche oth<sup>r</sup> trees of the wode / or  
els ſiche as he had ſet at home as ſome  
pyne trees whō the rayne made to wepe  
which mē vſe to kut downe to the ſpyer /  
he goth & taketh ſome of theſe to warm  
him w<sup>t</sup> al / & with ſome he heateth his  
oouen to bake in his brede / ye & of ſome  
of theſe trees he maketh hym even a  
god and worſhipeth it / he maketh hym  
a karuen image and falleth downe be  
fore it : with the parte of it he maketh  
his ſpyer

The. xliiij. Chapter. Of Iſaye.

his ſpyer / with the parte he ſeeth or roſteth  
his fleſhe & eate it when he hath done  
& ſo is wel ſatiſſyed : with the parte of it he  
is well warmed / ſo that he nowe maye  
ſaye / the worlde is wel amended / I am  
wel warme / I haue bene at the ſpyer / &  
the reſte of this timber he karueth into  
a god & into an idole for him ſelfe / before  
this he falleth downe / this he worſhipp  
eth / vnto this he maketh his vowe / of  
this he aſkethe his petitions / & prayeth  
ſayng / deliuer me for thou arte my god  
And yet theſe images haue nether ſenſe  
nor vnderſtandinge : for they ar ſo daw  
bedouer that thei neth<sup>r</sup> ſe with their ey  
es nor vnderſtande with the their hartes.  
There is noman that ſo cometh agene  
to hym ſelfe thinkinge theſe images ar  
nether endued with eny of the. v. ſenſes  
nor yet with vnderſtandinge nor yet cō  
ſyderth thus / parte of this image haue  
I burnt & vpon the colles of it haue I  
ſoden & broyled my meate and eaten it /  
wherfore then of the reſte of it ſhulde I  
make me ſo abhominable an Idolle and  
thus



The. xliii. Chapter. Of Iſaye.

thus fall downe before ſo rotten a ſtock:  
 Bayne idlenes and a ſolysſhe harte hath  
 brought them vnto thys Idolatrye / and  
 ſo peruerſed them that none hath his ri-  
 ght mynde or maye thus thinke of hym-  
 ſelfe: maye not I erre / althoughe I ap-  
 peare to my nowne ſelfe to do right well?  
 Remember wel theſe thinges Iacob and  
 Iſrael / for thou arte my ſeruante whoſe  
 I haue faſhioned to the entente that thou  
 ſhouldeſt be my ſeruante never to be ou-  
 te of my mynde. O Iſrael: I do a waye  
 thy iniquities even as I diſperſe a clow-  
 de / and thy ſynnes take I awaye lyke a m-  
 yſte. Turne the therefore vnto me / for I  
 will deliuer the. Beglad ye heauens w-  
 hom the lord hath made / reioyſe ye fo-  
 undacions of the erthe / clappe your ha-  
 ndes ye mountayns / make mery wodes  
 with al manner trees / for the lord wil re-  
 deeme Iacob and vpon Iſrael wil he ſpre-  
 ede his glorie: for thus ſpake the lord thy  
 defender which hath faſhioned the euer ſi-  
 om thy mothers wombe / I am the Lord  
 which al a lone maketh al thynges which  
 a lone

The. xlvi. Chapter. Of Iſaye.

a lone haue ſtretched forth the heauens / w-  
 hiche alone haue ſet faſte the erthe. I ſk-  
 ater the ſygnys of theſe ſothe ſayers or  
 aſtronomers / ſo that they ſhal diuine i Ba-  
 bylone and be madde for anger / I turne theſe  
 wyſemen bakwarde and bring their conig  
 into fooliſhnes. But I ſter vp the mynde  
 entente of my ſeruants and the counſel or tho-  
 ughtes of my meſſagers. I accompliſhe  
 ſaig vnto Ieruſalem / be thou reſtored to  
 thy olde ſtate / and to the cyties of Iuda / be  
 ye buyled agene. It is I that reſtore deſol-  
 ate places: I commaunde the depe waters  
 ſaying / be ye drye / and the ryuers I drye vp.  
 It is I that ſaye vnto Cyrus / he is my  
 herde man / al thynges ſhal I accompliſ-  
 he accordig to my wyll / it is I that ſaye v-  
 nto Ieruſalem / be thou buyled agene / and  
 to the temple / let thy foundation be la-  
 yed agene. The. xlvi. Chapter

**T**hus (I ſaye) ſpake the lord vnto  
 his anoynted Cyr / whoſe ri-  
 ght hande (ſaith he) I haue taken  
 that the gētiles ſhould fall downe before  
 hi. I ſhal turne their kiges oute of their  
 armoure



The. xlvi. Chapter. Of Iſaye.

armoure ſo that at his comynge they ſhal  
opene their gates and ſhyt the nomore: I  
ſhal go before the / I ſhal make eaveny  
roughe wayes / braſen gates ſhal I bre-  
ke & barres of yerne ſhal I ſhake in ſon-  
dre: I ſhal geue the treſure kynges yet in  
derkenes & thinges which ar yet hyd pri-  
uely that thou mighteſt knowe that I  
the lord god of Iſrael haue called y be-  
name for my ſervante Iacob and Iſrael  
my choſen: I haue called the be thy na-  
me & beautified the when as yet thou k-  
neweſt me not: I am the Lorde / beſydes  
whom there is no god: I gyfte the forth-  
warde when as yet thou kneweſt me  
not that men ſhuld knowe ſoone eaſte to  
weſte that with oute me al thinges are  
naught / & that it is I that am the Lorde  
& no nother: I faſhione the light & crea-  
te derkenes / I make peace & bringe for-  
the trouble: It is I the lord that dothe  
al theſe thinges. Heauen ſhal geue dow-  
ne dewe ſoone & the clowdes ſhal  
rayne downe right wyſnes / y erthe ſhal  
be opened & bringe forth the ſauyower:

Right-

The. xlvi. Chap. Of Iſaye.

Right wyſnes alſo ſhal bud forth with  
hym. Euen I the lord ſhal create this  
thinge. Wo be to him that diſputeth w-  
ith his makr / even the pot ſherde with y  
potter: ſhal the claye ſaye to the potter /  
what thinge makeſt thou? or thy worke  
ſueth to no uſe? Wo be to him that ſay-  
th to the father wherfor wilt thou gete  
chylde: & to the mother wherfor w-  
ilt thou bring forth the frute? The ſaith y  
lorde that maketh holy Iſrael & his ma-  
ker alſo. Aſke me thinges to come vpon  
my chylde: & byd me tell yow of the  
workes of my handes. I made ther the &  
created man ther vpon / I ſtretched the  
heauens with my handes / & al hyr my-  
ghty hoſte or beutyful aperel are at my  
comandement. I ſhal ſcrup this kynge  
Cyrus with right wyſnes & al his way-  
es ſhal I directe: he ſhal edyfy my cyte  
& let loſe my captiuite & that perſua ded  
nether by money nor me de ſaith the lord  
of powers. Furthermore thus ſaid y  
lorde / the marchantes of Egipte of Et-  
hiopie / & the tributaries of Babe ſhall  
come



The. viii. Chap. Of Iſaye.

come to the: ſhalbe thine / they ſhal folo-  
we the / they ſhal go in gyves of their fe-  
te / they ſhal knele before the: & make the-  
yre ſupplicaciō & prayer vnto the: for ſe-  
erely god is with the beſydes whō there  
is no god / howe profounde & howe depe-  
ly hyd arte thou o god evē the god & ſau-  
iour of Iſrael: let the be ſhamed & confu-  
nded & go their wayes togith: with ig-  
nomynye al theys worſhipers of Idols  
But Iſrael ſhalbe ſaued in the lorde w<sup>t</sup> a  
ppetual helth: Thei ſhal not be ſhamed  
ne noted w<sup>t</sup> ignomynye for evermo: / for  
th<sup>o</sup> ſayd the lorde that created heauens  
evē god that faſhioned therthe he made  
& prepared it: I have not made it in va-  
yne / but to be inhabited / I am the lorde  
beſydes whō their is none. Meth<sup>o</sup> haueſ  
spoken in hyd places nor in eny derke co-  
rner of the erthe. Meth<sup>o</sup> in Bayne ſaydſ  
to the ſeal of Iacob ſeke me. For I am y  
lorde ſprakinge that at iuſte is and ſhe-  
wing that at right is: let them be gath-  
erd to gither & come / let the tother nac-  
ion escaped that is to ſaye the gentyles

come

The. viii. Chap. Of Iſaye.

come alſo vnto me. What vnderſtand-  
inge haue they that lyft up an image of  
tree & ſo praye to a god that cannot ſa-  
ue them: Let them come to me (I ſaye)  
and let them agree in one & tel me who  
hath ſhewed them theſe thinges before  
or who expounded theſe firſte: Did not  
I the Lorde beſydes whom there is no  
god: It is I that am the rightwyſe god  
and ſauior: beſydes whom ther is non  
Returned therfore to me al the coſtes of  
the erthe and ye ſhalbe ſaued / for I am  
god & ther is no noth: I ſwere be my ſe-  
lf that rightwyſnes ſhal go forth of my  
mouthe / & my worde returneth not i va-  
yne / but euery knee ſhalbe bowed vnto  
me & euery tōge ſhal ſwete & ſaye: In  
y lorde ſtandeth my rightwyſnes & ſt-  
rength / vnto hym ſhall men come / but  
they ſhalbe confounded as many as ſp-  
eake agenſt him. And al the ſeal of Iſ-  
rael ſhalbe iuſtified and haue their plea-  
ſure in the lorde. Bel ſhalbe broken do-  
wne / & Mebo ſhal haue a fall / with wh-  
oſe heauy images y poore beaſtes ſhalbe  
laden



The. xlvi. Chap. Of Iſaye.

laden & werped with their grevous wayght / these beaſtes with other beaſtes of theſe ſtockes ſhal ſaldowne vnder theyr burdens / for they maye not caſt them of / and thus ſhal they be karped into captivitye.

The. xlvi. Chap.

**H**ear me Iacobſ famyllye & al the remnaunte escaped of the houſe of Iſrael / whom I toke even from theyr mothers wombe & haue borne the from their byrthe ye & ſhal bare the vnto their olde age in their bederethye / for ſythe I haue made the / I ſhal alſo beare the / helpe the & deliuer them. To whō (I praye you) wyl youe laye me / lyken me / or compare me ? Whō am I lyke ? wyl you then (ſayne they) go and waye your golde or ſyluer oute of your purſe at a payer of ſtoles & hyer you a caſter of metall to make ye a God therof for men ſal ſaldowne before it & ſo to worſhip it : which notwithstandinge yet muſte be layed on mennis ſhoulders / be borne & ſet in his place to ſtande faſte & cānot moue it ſelf

The. xlvi. Chap. Of Iſaye.

ſe frome his place : ſarthemore let men kye vnto it & yet maye it not anſwere ne the deliuer them from their anguiſſhe & trouble. Conſyder this & loke vpon your ſelues o brekers of goddes cōmandemētes & turne to a better mynde / cal to mynde olde thinges done from the creaion of the worlde. that ye maye ſe that I am god & that there is no noth<sup>r</sup> god ne the<sup>r</sup> eny thynge lyke me / which ſed the beginninge ſhewe the laſte thinges. And even fro the creacion tell you thinges which are not yet done ; My counſel ſtandeth at a worde & ſo do I accompliſhe all my pleaſures / I cal a ſwifte byrde frome the eaſte and what ſo euer I wyl do from a farre it ſhal be done at a beke / for as ſone as I ſeit / it is done. Heare me ye proude in harte and farre frome the right wiſdomes. I ſhal bringe nigh my right wiſdomes nether ſhal it be abſent / and my helpe ſhal not tarye / I ſhal geue a ſauinge helpe to Zion / and my beutyful glorie to Iſrael.

The. xlvi. Chapter

But

But



The. xlvij. Chap. Of Iſaye.

**B**ut thou shalt godowne sit in  
dust. O Virgen the daughter of  
Babylō / thou shalt sit on y<sup>e</sup> gro  
unde & not in thy kinges sete o daughter  
of the Chaldes : thou shalt nomore be  
called tendre and dylicate. Thou shalt  
go take the querne swape / & grinde out  
the flower of the corne. Thou shalt ca  
ste of thy precious tyre & bonettes / thy  
shuldres shal be naked and bare legges  
shalt thou wade thorowe y<sup>e</sup> brokes / th  
ou shalt not haue one bratte on thy nav  
se & men shal se thy secrettes to thy grete  
shame. For I wyl take vengeance & wil  
not be entreded. These thinges hath  
ow<sup>r</sup> redeemer spokē whose name is y<sup>e</sup> lo  
de of pow<sup>r</sup>s & the maker holpe of Iſrael  
Sit downe daughter of Chalde & be  
styll / go thy wayes into some derke pla  
ce for thou shalt nomore be called y<sup>e</sup> ladye  
of realmes : I was verely so angrye wi  
th my people / y<sup>e</sup> I scourged my heretage  
& betoke the into thy power / & thou ha  
dest no pyte on the but oppressedst ev  
their sage men with thy hevye yoke ab  
oue me

The. xlvij. Chap. Of Iſaye.

one mesure thynge thus : I shal be a la  
dye for ever / but thou consyderdest not  
these thinges in thy harte nether rememb  
redst thinges to cōe : wherfore heare now  
these thinges O Delicate ladye which  
fittest so suer & thus thinkest with thy  
selfe. I am ladye a lone and besydes me  
is there none / I shal not sit lyke a wid  
ue moornige nor yet be destitute my ch  
ylterne. But yet shal these two thing  
es that is to saye to syt housbandlesse &  
chylterlesse fall sodenly vpon the bot  
he on a daye / they shal fall (I saye) on y<sup>e</sup>  
to fynishe thi sorowe / both for so grete  
multitude of thy inchauntige sothe sa  
pers / and also for the strength of thy so  
many helpers. For thou trustedst in thy  
nowne couetouse wylpnes saynge. No  
man seeth me. Thy nowne wysdome &  
knowledge deceyued the / for thus pres  
umedste thou in thy harte saynge : I am  
ladye a lone & besydes me ther is no. Do  
rowful afflictio therfore shal cōe vpon y<sup>e</sup>  
& froe whēse it shal sprig thou shalt not  
knowe / & misable calamite vnable to be  
M.ij. a boyded



The. xlvij. Chap. Of Iſaye.

a Boyded ſhal ſal vpon the. There ſhal  
al cōe vpon the vnwares a ſoden ſubu-  
erſiō/and then (I praye the) ſire to thy  
helpers to thy enchauntige ſothſayers  
of whō thou haſte grete plentye/whom  
alſo thou haſt ſet myche by & haue had  
thē in grete reputaciō even frōe thy kra-  
dle/ſtāde vnto theſe (I ſaye) & loke w-  
heter parauēture thou maiſte be holpen  
& confortēd of thē: for thou haſt occupied  
thy ſelfe & weared thy ſelfe hitherto in  
their manyſolde counſells: let theſe he-  
auengasers & ſtarreſtarers (I praye y)  
come forth & helpe y/ & tel the frō whēce  
theſe newes ar to cōe & fall vpon y. Be-  
holde/ they ſhal be lyke ſtubble/ whiche  
aſtyr it be ſet a ſyer noman maye helpe  
it/whiche ſtubble neth<sup>r</sup> is it proſpytable to  
make coles to warme y/ nor yet to make  
a ſyre to abyde by: Dychons (I tel the)  
ſhal theſe men be whō thou haſte ſom-  
che ſet by & occupied & weared thy ſelfe  
with even frome thy yongthe/for euery  
one of theſe aſtyr his profeſſiō ſhal decei-  
ue y/ & in y meane ceason ther ſhal not  
Be one

The. xlvij. Chapter. Of Iſaye.

Be one leſte y maye ſaue y. Cha. xlvij.

**H**are theſe thiſgeye Houſe of I-  
acob whoſe toname is called Iſ-  
rael/ whiche alſo ar cōe of y ſa-  
me ſtocke y Juda came of whi-  
ch alſo ſwere by y name of the Lorde te-  
ſtiſye/ affirme/ & geue thākes/ & al by y  
god of Iſrael/ ye althoughe ye do it not  
of faith aid right wyſnes: whiche arena-  
med aſtyr the cyteſens of y holy cpte w-  
hich truſte vnto the god of Iſrael y lor-  
de of powers. Haue I not don etheſe thi-  
ges oute of hāde: ar they not nows ful-  
filled whiche I tolde you of euē frō y beg-  
inig. when they wēt oute of my mouth  
& I expounded thē to you: Notwithſt-  
ādig I kuow ſul wel y thou art harde &  
how ſtefnecked & vnſhāfaced thou arte  
yet haue I tolde & declared to y frōe the  
beginig. thinges before they were done  
leſte (I tel the) thou ſhuid eſt ſaye. My  
idole tolde me theſe or my karuē or caſte  
images cōmaunded theſe thiſges. Coſp-  
der & beholde al theſe whether you ha-  
ue prophecyed thē/ and whether it was

My. iij. not



The. xlviii. Chapter. Of Iſaye.

not I that tolde you before certayne newes & ſecretes which thou kneweſt not of. And now I haue created ſome anewe of y which nether from y beginnynge nor yet nowe before the daye of their creation haue ye harde/becauſe ye ſhulde not tel them: Lo it was I y kneweſt before/ furthermore I tolde you of ſome thinges which nether haue ye harde nor knowne before/nor neuer before were opened vnto thy eares. For I knewe that thou ſhuldeſt be a breker of my commaundementes/for euen frome thy mothers wombe haſt thou be called a tranſgreſſour/notwithſtandinge yet for my names ſake I differred my wrath/ & for my nowne glorye I defended y & thou ſhouldeſt not perſſe: for lo it is I that purged the/ not for thy money/ but at thy moſte nede I choſe y. For my nowne ſake (I tel y) haue I done this/ for I geue not my glorye to any wother leſte thou ſhouldeſt in any wyſe be prophaned & caſte fro me: heare me Iacob & iſrael whom I haue called. I am he that hath his be-  
inge

The. xlviii. Chapter. Of Iſaye.

inge of hym ſelfe/ I am the fyrſte and I am the laſte. My handes haue layed y foundations of the erthe/ and my righthande hath ſet faſte the heauens / when I called them anon they ſtoode ſtill. Be ye all therfore gathered together and heare / which of theſe goddes hath tolde you theſe thinges which the lord hath done by the kinge of Babylon and Chaldea by whom he dothe his preſure and ſetth them to execute his power: It is I alone that tolde you theſe thinges before/ & I only ſhal call & ſilge him forth & make proſperouſe his iourneye. Come (Iſaye) vnto me/ & heare this thinge/ haue I euer yet ſpoke any thinge obſcurely ſed y creation of y worlde which am preſent & eue I y ſame article wher al thing was made: for this cauſe therfore y lord god & his ſpirit ſente me/ & th' ſpeaketh y lord thy redem' y maker holy of Iſrael / it is I y am y lord thy god teaching y y ſhal profite y / directige y in y waye wher thou ſhalt go. And if thou obſerueſt my precepts thy peace & reſt ſhal ſwinge  
M. iiii. me y pe



The. xliij. Chapiter. Of Iſaye.

me lyke a floude: thy rightwiſnes ſhal  
arſe lyke y waues of the ſea. Thy ſea  
ſhal be lyke y ſandes / & the frute of thy  
bodie lyke hit grauel ſtones. Thi name  
ſhal not be cut of nor yet baneked from  
my ſyghe: ye ſhal go forth of Babylo-  
ye ſhal ſlip awaye fro y Chaldeys w<sup>a</sup>  
ioyeful voyce / which thig ſhal be tolde  
ſhewed / & preached vnto y uttermoſte  
cooſtes of y erthe & it ſhal be ſayed. The  
lorde hath redeemed his ſeruante Jacob ſo  
y they thirſted not when they wete tho-  
tow y drye wilderneſſe / for he drewe the  
wat<sup>r</sup> out of y ſtone / he claued y grete roc-  
ke & the<sup>r</sup> flowed out wat<sup>r</sup>s / butto y vngo-  
dly ſaith y lorde: the<sup>r</sup> is no reſte ne peace  
Of Meſſias which is chriſte. The. xliij.  
**H**ear me epladis & ye people al  
farre take hede / y lorde hath call-  
ed me fro my byrthe and from my  
mothers wōbe he publeſſhed my name /  
he hath made me a mouthe lyke a ſhar-  
pe ſwerde / he hath covered & defended  
me with the ſhadue of his hande / and hi-  
dde me as a choſen ſhafte in his quiver:  
he ſayed

The. xliij. Chapit. Of Iſaye

he ſayd to me / Verely Iſrael yet art thou  
my ſuāt in whō I wyl be gloriouſly  
declared: & I anſwerde / I ſhal laboure i  
dayn & ſpende my ſtrength w<sup>t</sup> oute fru-  
te / notwithstanding yet ſhal I offe<sup>r</sup> my  
cauſe vnto y lorde / & my diligent labour  
to my god: Wherefo<sup>r</sup> y lorde ſpake which  
faſhioned me his ſuāt fro my mothers  
wōbe to bringe Jacob agene vnto hi (ye  
althoughe y tyme ſhulde come y he wil  
not be gathred to hym) in whoſe eyes I  
am gret which is my god & my ſtrength /  
and he ſayed: It is no grete thig for y  
to be my ſuante to ſterve y trybes of Ja-  
cob & to reſtore y deſtruccion of Iſrael / ex-  
cepte I make y alſo y lyghte of y gētyls  
to be y ſauinge helth ſente fro me to y ut-  
termoſte cooſtes of the erthe. Th<sup>o</sup> ſpake  
y lorde y redemer & maker holy of Iſrael  
Spō Chriſte contēned & deſpyſed of y gē-  
tyls & ſuante to al y bare rule. Kynges  
& princes ſhal ſe & ryſe vp to worſhipe for  
y lordes ſake / for he is faithful / & for his  
ſake y maketh holy Iſrael which hath  
choſen y o Meſſias / & agene th<sup>o</sup> ſpake y  
lorde



The. xlv. Chapter. Of Iſaie

The lord in the tyme apoynted ſhal I come  
 & be preſent with the & in the article of  
 thy helth I ſhal helpe & ſaue & and I  
 ſhal geue the into an erneste of & promiſe  
 to my people to reſtore the & thou  
 myghtſte ch. iſenge agene & diſperſed he  
 retages & ſaye to the in bondes / go your  
 wayes oute / & to the & in derknes: co-  
 me forth into & lighte / they mought fe-  
 ade by & wepe ſydes & take their pleaſu-  
 res in al theyr plentyfull paſtures / they  
 ſhal not hunger nor thirſte / & heate of &  
 ſonne ſhal not ſynpte the / for theyr go-  
 de ſhal tender & kepe thez ientely & ſhal  
 geue them drinke at the baynes of wa-  
 ters / I ſhal make all my hylls playne  
 and redy wayes / & my pathes ſhal ap-  
 pe tredden for euery man. Beholde for the-  
 ere ſhall come ſome frome a farre / ſome  
 from the northe & from the ſea / and ſome  
 frome the ſowthe. Beglad heavens / re-  
 ioyce erthe / clap your handes hylls for  
 ioye: for the lord ſhal conforte his peo-  
 ple & haue mercy on his poore afflicte.  
 But here parauenture Zion wyll ſaye:  
 The

The. xlv. Chapit. Of Iſaie

The lord hath forſaken me / & the lord  
 hath forgotten me: ſhal the woman  
 forgete hyr yonge chylde borne of hyr o-  
 wne bodye: but if ſhe forgete hyr chyl-  
 de / yet ſhal I neuer forgete the: for lo / I  
 haue printed the in theſe my handes /  
 thy wallis ſhal neuer fal from my mynd  
 they & caſted the downe ſhal come as fa-  
 ſte to buylde the agene / they & deſtroyde  
 the ſhal haue continual courſe & recour-  
 ſe vnto the / lyft up thy eyes & loke abo-  
 ute & ſee / al theſe gentyls ſhal be gather-  
 ed together & come to the: as verely as  
 I lyue (ſayth the lord) ſhalt thou be or-  
 ned & arrayed with the as w' a riche or-  
 nament & aparel / even lyke a bryde deco-  
 red in hyr cleane coſtely araye / for thy  
 lande which lyeth deſolate / waſted & lo-  
 ſte / ſhal euen by & by be to lytel to cōtay-  
 ne the inhabitants theryn / & they & wold  
 devow & ſhal be far banesſhed / then ſhal  
 thy children born i thi barenes ſpeak to  
 & / ſayng: this place is to narrow / let me  
 haue a place to ſit i / & th' ſhalt thou thi-  
 nke: who hath begot me theſe children  
 ſith



The. xlv. Chapter. Of Iſaye

ſith I am baren and a banexſhed diuorſed  
wedue: who hath noureſſhed and brought  
me vp theſe chyldeſen: beholde / I am ſo-  
le and forſaken / of whẽce then are theſe ?  
Thy therfoꝝ anſwereth y lord god: be-  
hold / I ſhal ſtretch forth my hand to y ge-  
tyle / and to y populouſe naciõ ſhal I lyſten  
my ſigne and they ſhal bryge ſonnes to the  
in their boſomes / and daughters vpon their  
ſhulderne ſhal they bryge y / and theyr kin-  
ges ſhal fede y and their queenes ſhal be thi  
nourſes / they (their faces bowed downe  
to the earth) ſhal reuerence y and like of y  
duſte fro thy ſete / and thou ſhalt knowe y  
I am y lord in whom who ſo euer truſte  
they are not confounded. Who maye ta-  
ke y pꝛope fro y ſtꝛonge / or y captiue fro y  
myghty? but becauſe y lord hath ſo ſpo-  
ken it / bothe y captiue ſhal be taken fro y  
myghty and y pꝛope fro y ſtꝛonge / for I wil  
defende thy cauſe agẽſt thi aduerſarye  
ſaue thy chyldeſen / thy enemies ſhal I fe-  
de w<sup>th</sup> theyr own fleſſh / and w<sup>th</sup> their owne  
bloude ſhal they be drõkẽ like as w<sup>th</sup> ſwe-  
ete wyne / by y which vengeaunce every  
fleſſh

The. l. Chapite. Of Iſaye.

fleſſh ſhal ſe y I am y lord thy ſaviour  
and thy myghty redemer o Jacob. Cap. l.  
**T**hus ſaith y lord. Where is this  
teſtimonial of y diuorſe of your  
moth<sup>r</sup> which I ſent hy<sup>r</sup>: or who  
is my creditour to whom I ſolde you? be-  
holde / for eue for your own iniquities are  
ye ſolde and for breking of my cõmãdements  
is your moth<sup>r</sup> diuorſed and put awaye / w<sup>h</sup>-  
erfoꝝ wolde nomã receyue me when I  
came / nor yet anſweꝝ when I called: was  
my hand ſo cut off and ſhortened y it might  
not deſpyer you: or was my pow<sup>r</sup> ſo my-  
neſſhed y it was not able to redeme you?  
which by a worde only dry vp y ſea and tur-  
ne y floudes into drye lãde / ſo y their ſp<sup>ir</sup>-  
ites be corrupte for want of wat<sup>r</sup> and pe-  
riſſhe for thy<sup>r</sup> ſte / it is I y clothe y heau-  
ens in a blacke moorning clowde and kow<sup>r</sup>  
the w<sup>th</sup> ſak / the lord god hath geuẽ me  
a lerned tonge and to know how and when I  
ſhoulde ſpeake w<sup>th</sup> the weake afflicte: er-  
ly in the morninge he twitched me by y  
eare and wakened me as my maſters we-  
re wont to do to make me lyſten and take  
hede



## The .l. Chapite. Of Iſaye.

Behede/it was y lord god y opened myne  
eare/how then coulde I not but obeye:  
or how coulde I auoyde or ſlyppe bak:  
Wherfore I offere my backe to the ſm-  
pters & my chekes to the twitchers/my  
face I turne not away fro rebukes & ſp-  
etel/ for y lord god bringeth me helpe/  
wherfo I ſhal not be confounded/But I  
ſet my face agenſte them as harde as a  
ſpynte/for I knowe wel y I ſhal not be  
ſhamed/for I haue my defende by me to  
deſyuer me: who then maye ſtroue age-  
nſte me: Let vs go & ſtande togither be-  
fore a iuge/ & if eny mā wil contende w-  
ith me in iugemente/let hym come hit-  
her. Beholde/the lord god hath taken  
vp my cauſe to defende it/who then ſhal  
condempne me: lo/al theſe thy Idols ad  
goddess ſhal be worne oute lyke a garm-  
ent/ wormes ſhal eate thez. Who ſo euer  
he be then emonge you y fear y lord/let  
hym heare y voyce of his ſeruante/ & w-  
ho ſo euer walketh in derkenes & y lighte  
ſhyneth not vpon hym/let him truſtel  
y name of the lord & cleave to his god.

Beho

## The .li. Chapiter. Of Iſaye.

Beholde/al you haue kindled a fyre/ad  
vnto you ſelues gyrt aboute w' y flaine  
walke in y myddes of your own fyre w-  
hich ye haue kindled/But this one thin-  
ge is brought to paſſe be my hād for you  
y ye ſhal ſleape with ſorrow. Chap. li

**B**are me ye y folowe right wi-  
ſenes ſeking y lord/cōſyder y  
ſtone oute of whō ye at hewen  
& y pitte oute of whō ye at dig-  
ged & drawne. Cōſid. (I ſaye) Abrahā  
your father & Sara your moth/ how y  
he called hi one alone & blessed hi/ & made  
him riche & encreſed his ſubſtance/cōſid.  
how the lord hath counforted Zion in  
al hir poore ſtate/turnig hir deſerte in-  
to a paradise/ & hir drie barē grounde in-  
to the lordes gardē/ioye & gladnes ſhal  
dwell in hir/the ſhal be thankes geving  
w' the voice of men praiſinge. Wherfor  
loke to me my folke/ ad geue eare to me  
my people: for the lawe ſhal go forth of  
me/ & I ſhal publeſſhe my iugements to  
lighten the gentils/the time is nigh y  
my rightwiſnes and my ſauinge helth  
ſhall



The.ij. Chapter. Of Iſaye.

ſhal goforth to gouerne the people thow  
row my power. The eylands ſhal waite  
on me truſting to my ſtrength / lyfte  
vp your eyes to heauē & beholde the er-  
the vnder you / for heauē ſhal be diſperſ-  
ed lyke ſmoke / & the erthe ſhal be broken  
lyke a garment / & the inhabitours ſhall  
perceſſhe in lyke maner / but my ſauinge  
helthe ſhal endure for euer & my mercy  
wherewith I make men right wyſe ſhal  
neuer fayle / heare me ye & loue right wyſ-  
nes / & namely thou (o my people) whi-  
ch holdeſt my lawe in thy harte / be not  
aſcayd of mennes reuylges / fear not  
theyr rebukes / for mottes ſhal eate the  
as clothes & wol: but my right wyſnes  
ſhal endure everlaſtig / & my helth ſhal  
abide from age to age / be thou ſtered vp /  
& do vpō y ſtrength even the arme of the  
lorde / be ſtered vp as in tymes paſte thow  
rowte al ages. Art thou not euen he  
ſmyt down y proud Raſa & woundedſt  
the dragō of Egypte? Art thou not the  
very ſame y dreydeſt vp y gret depe ſea?  
& madeſt the depe botome of it ſo playne  
that

The.ij. Chapter. Of Iſaye.

that thou gaueſt fre paſſage thowrowe it  
vnto the deſpuerde men: ſo that thei ſet  
at libertye thowrow y lorde mought re-  
turne & come agene to Ziō with ioye th-  
ere to haue gladnes for a longe tyme?  
that they moughte there haue ioye and  
mirth al ſorowe and heuynes ſet a par-  
te? And yet anſwerde the lorde / it is I  
(Iſaye) that conſorte you at all tymes  
and who art thou then that wylt feare  
and worſhipe a mortall man redy to fal  
and wither awaye lyke graſſe? wylt thou  
forgete the lorde which hath made y  
which hath ſtretched abroad the heaue-  
ns and hath layed the foundations of y  
erthe? for this cauſe thou oughtſt to fe-  
are at all tymes the anger of hym diſple-  
ſed which is bent to deſtroye: but thow  
wylt ſaye / where is his wrath? it haſ-  
teth / it cometh ſwyftly to apere / he ſhal  
not ons fal by y waye wherby he maye  
be hyndred to deſtroye nether ſhall his  
ſuſtinance fayle hi. I am y lorde thi god  
which now make playne y ſea / & a non  
I let it ſwel aboue meſure / & am called y  
A Lorde



## The. li. Chapter. Of Iſaye.

lord of powers / I ſhal put my wordes  
 into thy mouth / & ſhal caſte vpon my han-  
 de beſo<sup>r</sup> & for thy defence & thou maiſte  
 plante heauens & ſet thereto / & it may  
 be ſayd to Zion. Thou art my people.  
 Sterte out of thy ſleepe / ſterte out of thy  
 ſleepe / ſpringe vp Jeruſalem which haſte  
 dronke of y<sup>e</sup> lordes hande the cuppe of his  
 indignacion / which haſte dronke & ſou-  
 kedoute even the very dregges & al his  
 cuppe of ſlomber / neeth<sup>r</sup> is there one end  
 ge al thy chyldeſen whom thou haſt nu-  
 uerſhed vp & wil take the by y<sup>e</sup> hande to  
 leade & ſuſtayne y<sup>e</sup>. Theſe two plagues ar  
 fallen vpon y<sup>e</sup> but who therfore is ſorpe  
 for y<sup>e</sup>? & theſe alſo ar come vpon y<sup>e</sup> / as pe-  
 ſtelence / hunger / & ſworde / but who is  
 thy counſorter? Thy chyldeſen fylled  
 with the wrath of the lord & indignaci-  
 on of thy God ſhe troden vnder fote at  
 the enteringe into every ſtreat ſhe a ray-  
 ne deare taken / hy<sup>r</sup> fete bounde togithes  
 with a corde: wherfo<sup>r</sup> heare this one thy-  
 inge (I praye y<sup>e</sup>) thou wretched dronken  
 Jeruſalem (although it be not with wy-  
 ne)

## The. lii. Chapter. Of Iſaye

yne) Thus ſayth thy maſter the lord &  
 thy god / y<sup>e</sup> auenger of his people: Behol-  
 de I ſhal take frome thy hande y<sup>e</sup> cuppe  
 of ſlomber with y<sup>e</sup> dregges of y<sup>e</sup> cuppe of  
 my indignacion ſo & thou drynkeſte no-  
 more here aſt<sup>r</sup> therof / & I ſhal put it in  
 to y<sup>e</sup> handes of the y<sup>e</sup> courge y<sup>e</sup> / which ha-  
 ue ſayed to thy ſoule / lye downe on y<sup>e</sup> gr-  
 ounde & we mought go vpon your backes  
 & you might be vnto vs as y<sup>e</sup> pavement  
 of y<sup>e</sup> ſtreates to go vpon. Cap. lii.



Arſe / Arſe vp Zion & do vpon  
 the thy ſtrength / do vpon y<sup>e</sup> thi  
 beutyful robes Jeruſalem wh-  
 ich art y<sup>e</sup> cyte of y<sup>e</sup> holye god / for  
 the vncircumciſed & polluted ſhal nomo-  
 re come into the: ſhake of y<sup>e</sup> duſte fro the  
 Arſe Jeruſalem & ſit vp / loſe thy nec-  
 ke oute of y<sup>e</sup> bondes / o captiue daughteſ  
 of Zion: for thus ſaith the Lord / ye are  
 ſolde frely / wherfore ye ſhal be redeemed  
 alſo w<sup>o</sup> out ſyluer / for thus ſaith y<sup>e</sup> lord  
 god / ſomtyme my people went downe in-  
 to Egipte ther to be ſtraungers / & y<sup>e</sup> Al-  
 ſpido alſo dyd the gret violence & wro-  
 g M. ii. & that



The. liij. Chapter. Of Iſaye

and that with oute eny cause/and nowe  
what profite ariseth therof vnto me (sa-  
ith the lord) that my people are th<sup>9</sup> le-  
dawaye with oute a cause: and their lor-  
des and masters conſtrayned the to ke-  
pe oute a wayle/ & yet is my name blaſ-  
p<sup>h</sup>emed continually ſaith the lord/ wher-  
fore to thentent y<sup>e</sup> my people might kn-  
ow my name/ I my ſelfe ſhal ſpeake yn  
theſe dayes ſaynge. Beholde/ I my ſel-  
fe am come: O how happye a ſayer ſh-  
al the fete be of y<sup>e</sup> meſſagers ſente by the  
authorite of god to preache this peace-  
able deſpueraunce/ to tel vs theſe good  
tydings/ to preache vs the very ſauin-  
ge helthe/ ſaynge vnto Zio/ thi god mo-  
ught raigne and lyue: when thi overſe-  
ers lyft up this voyce/ they ſhal alſo w-  
ith their voyce ſhewe yow hi with pra-  
yſe/ for they ſhal ſe clearly w<sup>th</sup> their eyes  
wh<sup>er</sup> y<sup>e</sup> lord ſhal cū agene to Zio/ Thei  
ſhal ſaye/ O deſolated Jeruſalē be thou  
glad and reioyſe/ for the lord ſhal conſ-  
orte his people & ſhal redeme Jeruſalē/  
y<sup>e</sup> lord ſhal dorp his ſleeve & ſtretch forth  
his ba

The. liij. Chapter. Of Iſaye.

his bare holy arme i<sup>n</sup> y<sup>e</sup> ſight of al naciōs  
& al the cooſtes of therthe ſhal ſe y<sup>e</sup> ſau-  
iour ſente frō our god/ thei ſhal byd yow  
go yowr wayes cleane/ gete you oute frō  
henſe/ & touche no polluted thinge/ go fo-  
rth frō eniōge the/ & ſe y<sup>e</sup> ye be cleane y<sup>e</sup> ba-  
re y<sup>e</sup> veſſels & iuwels of y<sup>e</sup> lord/ but go not  
forth as it we<sup>r</sup> to muſter ncth<sup>er</sup> w<sup>th</sup> to gre-  
te haſte as men y<sup>e</sup> fled/ for the lord ſhall  
go befo<sup>r</sup> you/ & y<sup>e</sup> god of Iſrael ſhal gat-  
her yowr cōpany together. Cap. liij

**B**ehold/ my ſuāt ſhal brige th-  
is mater to paſſe wyſely/ wher-  
fore he ſhal be exalted/ extolled  
& ſet in right hyghe honour. for lyke wy-  
ſe as many ſhal woundre vpon hi to ſe  
his face ſo deformed & hi ſelfe ſo ſhame-  
fully entretede lyke noman/ favourleſſe  
& bruteleſſe: evē ſo ſhal the<sup>r</sup> many gen-  
tyls loke vpon hi w<sup>th</sup> prayer/ & kiges  
ſhal holde their mouthes / for they w-  
to whō no mēciō was made of hi/ ſhal ſe  
hi/ & they which nev<sup>r</sup> harde of him/ ſhal  
moſte vnd<sup>r</sup>ſtāde & regarde hi. But who  
is he y<sup>e</sup> beleueth our preachinge: or vnto  
M. iij. whō



The. liij. Chapter. Of Iſaye.

whō is y arinc of y lordē shewed: he shal growe Barely before y lordē lyke a ponge grone / & lyke a rote in a hotte groundē / he shal haue nether bentye nor fauoure / when we shal beholde him he shal be out of shappe & fauour / so y we shal not desyre hym / he shal be despyed & leste set bye of al men / a man hauinge experience & fealinge bothe ow' sorowes & sykenneses / we shal (I ſaye) repute hym so byle & lothely y we shal hyde our faces at him. When this (notwithstandinge yet) is evē he y muste beare our sykenneses and sorowes. But we shal iuge hi to be thus cast downe & smyten with some plage of god / ye when he is wounded even of our transgressions & thus smyten for our vngodlynes / for y punysshment for our correccion shal be layed vpon hym & by his strypes & hurte we shal be healed / Al we are strayed a waye lyke shepe / every man folowinge his owne waye: But y lordē layeth al our wykedneses vpon hi to pardone vs. It is he y shal abyde y angurshē & be scourged / ad  
pet

The. liij. Chapter. Of Iſaye.

pet shal he not ons opene his mouth / he shal be led lyke a lambe to be offred vp / & shal be as styl as a shepe vnder hyr clyppers handes & shal not ons opene his lippes / he shal be taken away & put to death / his cause not examined astyr trwe iugement as a man frenlesse & kynles / & yet who maye nūmbyr his kynrede / even then when he shal be thought cleane to be knut oute of this worlde: whiche plage shal fal vpo hi for y transgressiō of his owne people: farthermore he shal be thought to dye emōg y vngodly & be lyfted vp on y crosse betwene theues / althoughe he nev' dyd hurte nor yet eny desaight founde in his wordes: But the lordē had decreed hi to be thus brokē w'ith infirmite / y he offred for our synnes / mought se his longe lyued posterite / ad this decree of y lordē shal prospere in his hāde / w' y perel of his owne lyfe he shal fynde ryches / & by this means my right quāt shal iustifye many mē / for he hi selfe shal bra' away their synnes / wh' fo' I shal diuide to hi y prope bothe of y many  
A.iiij. men



The. liiiij. Chapter. Of Iſaye.

men & alſo of y ſtrōge Violence/ becauſe he ſhal let his lyfe to dethe & be reputed amonge the myſdoers/ which not withſtandinge/ yet ſhal he take awaye y ſpynnes of many and make interceſſion for the tranſgreſſours. Chap. liiiij.

**R**eiopſe therfore euē frō thy very hart with prayſe thou barren which teneſte not/ beglad ſinge/ & clappe thy handes for ioye thou which bareſte no more chyldern/ for y diuorſed & forſaken woman ſhal haue mo chyldern then y maryed wyfe (ſaith y lord). Dilate the place of thy tentes and let the cortayns of thi tabernacles be ſtretched wyde: Be thou ſpare not to drawe forth at length thy meate kynnes & ſteke the down faſte w' ſtokes/ for thou ſhalt be encreſed w' chylderne on every ſyde/ thi ſeade ſhal haue poſſeſſion emōg y naciōs/ & inhabit deſolate cytes: fear not for thou ſhalt not be ſhamed/ be not aſtoned for thou ſhalt not be cōfūded/ thou ſhalt forget y ſhamefacenes of thi youghthe w' mo' remēb' y opprob' of thi wedded:

The. liiiij. Chapter. Of Iſaye.

hed: for thi maker ſhal be thy lord & houſbonde/ even he whoſe name is y lord of powers/ he that maketh holy Iſrael even y god of al the erthe ſhal be called thy kynſman & thy redeemer for y lord ſhal cal y as a diuorſed woman & as one ſore troubled in mynde: he wil cal the to him as a yonge wyfe y had broke promyſe with hir houſbonde ſaith thy god. I forſoke y for a litel tyme but I called the to me agene with myche mercye/ I hyd my face frō y for a ytel ſpace whyles I was angrye/ but I will take y into my armes agene with an euerlaſtinge mercye ſaith y lord thy redeemer: for thiſthige ſhal be to me as were y wat' of Moſe/ for lyke wyfe as I ſwoze neuermore to bryge agene y waters of Moſe vpon y erthe/ euē ſo haue I ſwozne to be not angrye with the agene/ neth' yet to chyde with y/ for y mounteis ſhal ſoner forſake theyr places & the hylls ſhal ſoner fall downe/ then other my mercye ſhall forſake y or the promyſe of my peace ſhal faile y ſaith thy merciful lord. Beholde



The. liii. Chapter. Of Iſaye.

holde my litle poore afflicte & forſake / I ſhal make thy walles of precious carb-  
 ocles & ſhall laye thy foundations with  
 Saphyres: thy windows & gates ſhal  
 I make of cleare Chriſtal / & al thy ut-  
 ermoſte buyldinges ſhal I ſette with ri-  
 che ſtones. And beſydes all this / al thy  
 chylderne ſhal be taughte of the lorde &  
 I ſhal endue the with ryche peace. Th-  
 ou ſhalt be buylded al of rightwysnes  
 & be oute of all daunger of violence wh-  
 erof thou ſhalt not nede to feare / no pl-  
 age ſhal coe a nyghe y. Beholde / a not-  
 h<sup>r</sup> nacio which were ſtrailg<sup>r</sup>s to me ſh-  
 al come & dwel with the / & the aleun-  
 tes ſhal be ioynd with the / ſo it is I th-  
 at make this ſmythe which firſt kynd-  
 leth y colles with his blowynge & then  
 makethe theſe peaceable weap<sup>r</sup>s accor-  
 dge to his k<sup>r</sup>aft. Alſo it is I that create  
 y deſtroyer to ſubuerter & to deſtroye alſo  
 but al y weapens made ag<sup>e</sup>ſt y ſhal not  
 proſpere / & every tōge that ſhall aryſe &  
 ſpeke ag<sup>e</sup>ſt y in iugemēt thou ſhalt ou-  
 ercome & condēne. Sicke ſhal be the he-  
 retage

The. lvi. Chapter. Of Iſaye.

retage of y lordes ſuātes & this innocē-  
 cye & ſavour ſhal be geuen them of me  
 ſaith the lorde. The. lvi. Chap.



ye al therfor which ar a thirſte  
 come to the waters. Alſo yowe  
 that wante ſyluer go & bye y  
 ye mought eate / go yowe wayes & bye  
 wyne & mylke with oute moncy & pry-  
 ce: wherfore do yow laye oute yow<sup>r</sup> mo-  
 ney for y fode that fedeth not? & ſpende  
 yow<sup>r</sup> labo<sup>r</sup> aboute y thig that ſatiffyeth  
 yow not? And wherfore rath<sup>r</sup> lyſte yow  
 not vnto me that yow<sup>r</sup> ſoules mought  
 eate of y beſte & take theyr fill vpon the  
 moſte fatteſte dylicates? Gyue eare to  
 me & coe to me / take hede to me & yowe  
 ſoules ſhal be refreſhed: for I wyl ſmite  
 handes withe yow into an euerlaſtinge  
 cōuenaunte to geue yowe theſe aſſuerd  
 mercyes promyſed vnto Dauid. Beho-  
 lde I ſhall geue hym to teſtifie of me to  
 the people / to be prynce and goyde vnto  
 the Gentyles. Beholde thou ſhalt  
 call an vknownen nacio vnto the / and  
 the Gentyles ( vnto whome thoue  
 were



The. lvi. Chapter. Of Iſaye.

were vnknowne) ſhal haſte the to y ad  
that euen for the lordes ſake thy god ad  
the maker holpe of Iſrael whiche hath  
ſet the in thy hyghe honow. Deke ye y  
lorde whyles he wolde be founde / cal v-  
pon hym whyles he is nigh / let y vn-  
godly forſake his owne wayes & euey  
wpyked man his owne imaginaciōs and  
thoughtes ad retorne to the lord for he  
wyl haue merce on him / let him (I ſa-  
ye) turne vnto ow<sup>r</sup> god for he is redye &  
bente to forgeue / for euen thus ſaith the  
lorde / power counſells ad thoughtes ar  
not lyke my counſels & thoughtes / & po-  
wer wayes ar not lyke my wayes / But  
as farre as the heauens ar a boue the er-  
the euen ſo farre excede my wayes pow<sup>r</sup>  
wayes / & my thoughtes pow<sup>r</sup>s / for ly-  
ke as the rayne oz ſnowe descendeth frō  
heauen & turneth not thither agene but  
moysteth the erthe & maketh it to budde  
& to bringe forth frute that it ſhulde ge-  
ue corne to the ſower & fode to eate / euen  
ſo my worde which goithe out of my m-  
outh ſhall not retorne to me voyde but  
ſhaldo

The. lvi. Chap. Of Iſaye.

ſhaldo what ſoeuer I wyl & ſhal proſp-  
er in thoſe thinges for which I ſente it /  
for yow ſhal lyue in gladnes & ſhal lea-  
de yow<sup>r</sup> lyfe in peace. Mountayns and  
hilles ſhal leape ad ſinge for ioye withe  
powe ad al the trees of the felde ſhall  
clappe their handes / for the buſhe ſhall  
there ryſe a fyr tre & for the thorne a py-  
ne tre. Al this ſhall make for the glorie  
of the Lorde and ſhalbe a token y it ſhal  
euermore abyde.

The. lvi. Chap.

**T**hus ſaycd y lorde. De y ye obſe-  
rue equyte & do rightwiſnes / fo<sup>r</sup>  
my ſauige helth haſteth him to-  
come vnto powe & my ritghtwiſnes ſp-  
edeth him to be declared. Blessed is the  
man that ſhal do this thinge / & the ſonne  
of man y maye receyue this thinge / ev<sup>n</sup>  
him I meane that kepeth the y Sabbat da-  
ye & deſpyllith it not / that is to ſaye th-  
at holdeth his handes & dothe no euil.  
Here let not the ſtraungers which ſhall  
cleane to the Lorde ſaye on this maner.  
Al laſſe for ſorowe the lorde ſeperateth  
me frome his people. Nether let y Bel-  
ded man



The. lvi. Chap. Of Iſaye.

ded man ſaye/ lo I am a drye ſtocke: for  
thus hathe the lord ſyrſte of al promyſe  
ſed the Beldeed men/as I ſoge as they ke  
pe my Sabbat dayes/ that is to ſaye ha  
ue theſe thynges in moſte pryce to choſe &  
to obſerue thez which it pleaſeth me to  
comaunde & wyl holde faſte my conue  
naunte / I ſhal geue vnto the in my ho  
uſe & wyl pyn my walles both a better  
parte & a better name then oother of my  
nowne ſonnes or daughters. I ſhal ge  
ue the (I tell yow) ſuche a name that it  
ſhal neuer fayle: Secondaryly he promy  
ſethe to the chylde of the ſtraung  
ers whiche deſper to be ioyned vnto the  
lorde/that they ſhal ſerue hym and kys  
ſſe the name of the lorde and that they  
ſhal be his ſeruautes/that is to ſaye al  
thoſe which take hede that they pollute  
not my name/that is to ſaye holde faſte  
my couenaunt. For theſe men ſhal I br  
inge vnto my holy hyll and ſhal heare  
the in my houſe of prayer/ their brete ſa  
cryfices with their oth oblacions ſhal be  
accepte vnto me vpon my alter: For my  
houſe

The. lvi. Chap. Of Iſaye.

houſe ſhal be an houſe of prayers to all  
nacions. For the ſayde y lord god which  
gathereth to gither y diſperſed people of  
Iſrael: yet ſhall I gather vnto the ſuche  
as pertain to their congregaciō/ enē al y  
beaſtes of y felde/ & al the wylde beaſtes  
of their wodes ſhal come to them to eate  
hym vp. Notwithſtandinge yet/ al the  
biſhopes are blynde/ they are al with  
out knowledge/ye they are al dome dog  
ges & maye not barke/ they lye lōge ſle  
aple & dreamle delightle in vayne &  
yde plesures/ they are dogges/ye & y the  
moſte vnſhamefaced never ſatiſfied.  
Theſe herdemē vnderſtāde nothinge/  
but euery one of the foloweth his owne  
counſells and thoughtes / every one fo  
loweth his owne conetuoſe harte with  
al his might/ ſayng thus/ come I ſhall  
bringe y to wyne & let vs drinke drōken/  
& as largely ſhal we drinke to morowe as  
to daye/ye & more largely. But i y me  
ane tyme the innocēte is iuged to dethe  
and noman conſydereth it in his harte  
y moſte beſte men are conueyde out of the  
waye



The. lviij. Chap. Of Iſaye.

waye/and noman ſo loketh vpon this  
he wyſe ſaye/beholde the ſynfu. maketh  
a waye y right wyſe y he hymſelfe mig-  
ht lyue at his pleaſure in reſte / y he my-  
ght be ſuer in his bedde and walke aſtyle  
his owne luſte. The. lviij. Chap.

¶

**C**ome hither therfor ye childerne  
of wytyches borne betwene y w-  
hoze monger a harlete/whom do  
ye thus ſcorne and take power pleaſure of:  
vpon whom do ye more withe power  
mouthes a bleare oute power toges at:  
Ar not yowe conceyued in adulterye and  
euen y lyeinge deſayghtful yſſwe: takig  
yowr lybidinouse pleaſure at the oles and  
vnder euery bryde ſhadowed tre: deſtro-  
yng childerne in Daleys and vnder the  
rockes of ſtone: In highe places of ſtone  
buylded by ryuer ſydes is thy porciō/w-  
herfore y flowdes ſhal be thy lot/for th-  
ou haſte powerd forth thy lyquet ſacr-  
fices vnto the a haſte the offerd thy ob-  
lacions: ſhal y ſuffer theſe abominacions:  
In highe mountayns thou madeſt thy  
beddes and thether thou aſcendedſt to offere  
thy

The. lviij. Chap. Of Iſaye.

thy ſacrifices behynde y gates a poſtes  
thou leſtedſt a remembrance of y when th-  
ou madeſt naked thy ſelfe as wel to me  
as to a nother. Thow wentſt a madeſt  
thy bedde wyder: when thou hewedſt a  
pluckedſt certayne of y goddis of y genty-  
ls vnto y/thou wenteſt into y beddes of  
them where ſo euer thou ſpreſt the. And  
thou anoyntedſt thy ſelfe w' ſwete oyn-  
temētes a waſhedſt y with dyuerſe ſw-  
ete wat'rs a wenteſt ſtrayte vnto kigis  
when thou ſenteſt thy meſſagers into  
ſarre countres thowowe whiche thinge  
thou ſelleſt vnto hell. Thow labouredſt  
in y multitude of thy nowne wayes/ and  
neuer thikedeſt it is ſufficiēt. Thow be-  
leuedſt to haue gotē y thy lyeing thow-  
owe thy nowne laboure and pollicye ſo y  
thow ſhuldeſt neuer neded to haue kared  
or to haue aſked it of me: but whom ou-  
ghteſt thou to dreade a fear aſtyle that  
thow haſte broken promyſe withe me:  
Thow regardedſt not me/thow calledſt  
not me into thy mynde: Thinkeſt thou  
y I will holde my peace/ as I haue done  
D hither.



The. lviij. Chap. Of Iſaye.

hitherto ſo & thou needeſt not be a frayd  
of me: No Verely / But I ſhal rather diſ-  
cloſe thy rightwiſnes & thy workes and  
declare howe lytel they ſhal profite the  
Let the deſpyer & at thy nede with who  
thou art confedred / But & wynde ſhal fi-  
rſt take a waye al theſe thy helpers / and  
vanite ſhal plucke the in ſondre: But the-  
ey & truſte in me ſhal poſſeſſe & lande and  
ſhal inherit my holy hpyll / wherefore the  
ſaith he. Make waye & geue come / take  
awaye al obſtacles & ſtumbling ſtocks  
in & waye which leadeth vnto my peo-  
ple. For the ſpeaketh he that dwelleth i  
& moſte hygheſt place for euer whoſe na-  
me is holpe. I inhabit bothe & moſte hy-  
gheſt and holpeſt place I dwell alſo with  
the contrite & humble ſpited to reſreſſhe  
& myndes of men deiected / and to heale &  
broken hartes. For I am not wrath nor  
chydre not alwayes but I blowe ouer a  
non my hatrede / yet do I breath in bre-  
athe: I am wrath / I ſmyte / I abhorre  
& haue indignaciō at a man geuen all to  
his owne luſtes / and eſpecially when he  
gothe

The. lviij. Chap. Of Iſaye.

gothe fro my lawes and foloweth & ſtu-  
dyes / counſells or thoughtes of his ow-  
ne harte. But agene / I beholde his wa-  
yes / & I heale hym / I brige hym into &  
waye agene / I reſtore him vnto the w-  
hō he maye conſorte / & to them alſo whi-  
ch deſperde him / I create frendlye con-  
uerſacion & louge cōmunicatiō one wi-  
th a nother. I make peace & ſueres ho-  
the with the & dwell farre & with theſe &  
dwell nigh ſaith & Lorde & healer of his  
But the vngodly are lyke the wode ſea  
called Euripus which canne neuer reſte  
hys waters contynually troubled with  
ſlyme & ſynkinge mudde / and euen ſo ha-  
ue the vngodly never reſt nor peace ſa-  
ith my God.

The. lviij. Chap.

**T**hou therefore / whoſoeuer thou  
arte / beinge a verie true prea-  
cher / ſe & thou kryeſt with ope-  
ne mouth / & beware thou ceaſeſt not:  
lyft up thy voyce lyke a trumpet / and tel  
my people their ſynnes / tel the houſe of  
Iacob theyr offences. For they apere to  
ſeke me beſelye by their diſputaciōs and



The. viii. Chap. Of I'ape.

wold be sene te knowe my wayes as for  
like & woide be sene to work right wisnes  
and not to forsake the pleasures of their god  
They moue me questiōs weth<sup>r</sup> my iu-  
gemēts ar iuste in right wysynakinge / &  
ar ful besye to contende and dispute with  
god saynge: Wherfore do we faste when  
thou lokeste not vpon vs: we chasten  
our selues & yet thou wilt not knowe it  
Beholde (saith the lord agene to them)  
when ye faste / yet abyde yow<sup>r</sup> owne we-  
p<sup>r</sup> and lustes styll with the powe / for yow  
faste notwithstandinge / yet do yow con-  
strayne and veye yow<sup>r</sup> detters / so yow  
faste to thentete yow might applye yow<sup>r</sup>  
w<sup>r</sup> sutes & stryffes and to smyte or to ent-  
rete yow<sup>r</sup> condemned detters more cruel-  
ly / ye faste not now a dayes to please  
god & y<sup>r</sup> your voyce might be harde of he-  
im a boue. Thinke yow that I loue th<sup>r</sup>  
ys maner of fastig / wherby men at pre-  
scripte and certayne dayes chastene the-  
ir selues goinge with thei<sup>r</sup> heades wit-  
hen downe lyke an hoke / strewed with  
assies / & clothed with sacke: wilt thou  
saye

The. viii. Chapter. Of I'ape.

say y<sup>r</sup> this maner of faste and that vpon  
this or that apoynted daye is more acce-  
pte to y<sup>r</sup> lord: But rath<sup>r</sup> euen contrar<sup>y</sup>  
wys<sup>e</sup> & This maner of fastige do I also  
we & loue: forgeue thy detters wrapped  
in shewd bargoyne vnlose their viole-  
nte obligacions / set them at lyberte w<sup>h</sup>  
hom thou castedst in to presone for dette  
and breke of frome them al maner of bor-  
ndes & yokes. Wyde oute thy meate &  
drynke to y<sup>r</sup> hongrye & thyrstye / and the  
poore wayfaeringe straunger leade th<sup>r</sup>  
ou hōe into thy house / when thou seest  
y<sup>r</sup> naked clothe hym & turne not thy fa-  
ce fro th<sup>r</sup> norwne flessh<sup>e</sup>. Then shal thy  
light breke forth as fresshe as y<sup>r</sup> morn-  
ge: & thy helthe shal spryng forth right  
foure. Then shal these dedes be cleare tes-  
timones of thy right wysnes & y<sup>r</sup> glorio-  
us maiesyte of y<sup>r</sup> lord shal embraise the  
Then shalt thou cal vpon him / & y<sup>r</sup> lord  
shal hea<sup>r</sup> y<sup>r</sup> / thou shalt kye / & he shal  
answer / so here at thy hande. If th<sup>r</sup>  
ou now puttest of thy burde / & holde st  
thy fingers / & ceasseste to speake vngod-  
ly.



The. lviij. Chapter. Of Iſaye.

dy if thou offereſt thy ſelfe to y<sup>e</sup> hōgrye  
 & reſreſheſt y<sup>e</sup> poo<sup>r</sup> afflicte ſoul: then ſh<sup>al</sup>  
 alth<sup>y</sup> lighte ſpryge forth in derkenes / &  
 thy derkenes ſhal be lyke y<sup>e</sup> mydday / y<sup>e</sup>  
 y<sup>e</sup> lorde ſhal directe y<sup>e</sup> alwayes / he ſhall  
 ſatiffye y<sup>e</sup> deſp<sup>er</sup>s of thy mynde & confir-  
 me y<sup>e</sup> in goodnes. Alſo thou ſhalt be lyk  
 a freſhe watred garden / and as y<sup>e</sup> ryuers  
 whoſe daynes neuer ceaſſe runnige. Pl-  
 aces of longe tyme not inhabited thou ſh<sup>al</sup>  
 alt. occupye & dwel y<sup>e</sup> and ſhalt ſterve  
 their foundaciōs for y<sup>e</sup> generaciōs to cum  
 And then ſhalt thou be called y<sup>e</sup> repa-  
 rer of broke places & y<sup>e</sup> mender of y<sup>e</sup> waye  
 of y<sup>e</sup> Sabbath daye. If thou refrayneſt t<sup>y</sup>  
 hy fote fro y<sup>e</sup> Sabbath daye / y<sup>e</sup> is to ſaye if  
 thou do iſte not thy nowne pleaſure & wyl  
 in my holpe daye / then ſhalt thou be cal-  
 led vnto y<sup>e</sup> wyful holpe & gloriouſe reſte  
 of y<sup>e</sup> lorde / If thou honourſt him (I ſaye)  
 ſo y<sup>e</sup> thou nethe<sup>r</sup> do iſt thy nowne wayes  
 nor ſekeſt thy nowne wyl / nor ſpeakeſt  
 thy nowne wordes: then ſhalt thou deli-  
 ght i<sup>n</sup> y<sup>e</sup> lorde which ſhal karpe y<sup>e</sup> y<sup>e</sup> ab-  
 oue y<sup>e</sup> higheſt places of the earth & ſhal  
 noureſſhe

The. lix. Chapter. Of Iſaye.

noureſſhe y<sup>e</sup> y<sup>e</sup> heretage of thy ſath<sup>r</sup>  
 Jacob: for ſo haue y<sup>e</sup> lorde promyſed wi-  
 th his owne mouth. The. lix. Chap  
**B**ehold / y<sup>e</sup> lordes hande is not ſo  
 cut of y<sup>e</sup> he may nomo<sup>r</sup> ſaue: nethe<sup>r</sup>  
 his eares ſo dulled y<sup>e</sup> he may not  
 heare: but it is you<sup>r</sup> iniqties y<sup>e</sup> make this  
 grete diuiſiō betwene you & your god / &  
 your ſynnes make hym to hyde his face  
 fro you to thetēt he wolde not hea<sup>r</sup>. For  
 your hādes ar polluted w<sup>th</sup> bloude & you<sup>r</sup>  
 fyngeres enbrwed w<sup>th</sup> ſynne / your lippes  
 ſpeke lyes / & your tōge paiteth miſcheſe  
 Nomā calleth yn rightwiſnes for his ad-  
 uocate in the lawe / nomā iudgeth faithful-  
 ly but every man leaneth to vanitye ad  
 lyes / studieth phantaſyes / cōceyueſh la-  
 borioſe buſynes & briget forth miſcheſe  
 fe / they ſit hatchyge y<sup>e</sup> kotatryces egges  
 weauige y<sup>e</sup> ſpyd<sup>r</sup> webbe / & he y<sup>e</sup> eateth of  
 they<sup>r</sup> egges ſhal dye / but if he trede the  
 vnder his fete y<sup>e</sup> ſpēt ſhal yet breke forth /  
 of thei<sup>r</sup> webbe thei<sup>r</sup> is made no clothe / ſo  
 y<sup>e</sup> w<sup>th</sup> thei<sup>r</sup> owne workes they maye not  
 kou<sup>r</sup> theſelf for they ar myſcheuous evē  
 D. iij. workis



The. liij. Chapter. Of Iſaye.

workis of robbery & ſtealt h ſhalt thou fynde i their hādes / their ſete runne to do miſcheſ / & ſwiftely they haſte thē to ſhede inocēt bloude / theyr ſtudye & thougħtis ar abhōinable: deſtrucciō & deth drawe they w<sup>t</sup> thē whereſoer<sup>2</sup> they becōe but y wape of peace they knowe not / thē is no eqte i their proceſſe / they haue ſo depraved their pathes y every mā y paſſeth thozou thē ſhal knowe no peace / wherfor<sup>2</sup> ful farre is eqte expyled frō vs & rightwiſnes wil not cōe nighe vs: we lohed & tarped for lighte / & ſo what derkenes is thē: we waited for y morninge / but ſo we walke i y derke mydde nighte we go gropig by y walles lyke blinde mē we grope as though we ow<sup>2</sup> eyes: we putoutey we ſtōble at none dayes as though we wādzed i y derke morninge lyke olde mē halfe dede ſtōbligge at thei<sup>2</sup> graues: we grone lyke beares & mozne cōtinuallſ lyke doves: we loke for eqte but ſhe appereth no whe<sup>2</sup> / we tarpe for helthe but it is very farre frō vs / & that becauſe ow<sup>2</sup> wikednes is ſo encreſed befor<sup>2</sup> y  
and

The. liij. Chapit. Of Iſaye

& y we are ſo ſynful / for our tranſgreſſions we denye not / & our ſynnes we knowledge / that is to ſaye we are ſynners we ar falſe lyers agenſt y lord / we haue forſaken our god / and turned our backs to hym / we haue blaſphemed hym / & folowed ſtrange goddes / we haue conceived euell in our hartes & occupied our myndes aboute falſe wordes & deades. wherfor<sup>2</sup> equite hath forſaken vs: and rightwiſnes ſtandeth al a ſarre moornynge / for trwthe is fallen downe yn the ſtreates & equyte ys locked vp / y true the is cruelly handled / & he y forſaketh euell is torne in peſes / theſe thinges wher the lord ſaw / he was not cōtent: y there was no equite / & he ſaw y there was non y wolde make interceſſion & ſerue wē hym / & he turned hi ſelfe vnto his owne power / & cleyed to his rightwiſnes / & anon he dyd vpon hym ſelfe rightwiſnes as a cote of mayle & put helthe vpo his hed in ſtede of an helmet / he dyd vpon hi vengeaunce for his beſture & adhouerd hym ſelfe with indignacion lyk  
as w.



The. lxx. Chapter. Of Iſaie

as with a cloke / & ther was ſiche hate  
de as is wont to be betwene two enimies  
reuenging ether other / this armed he hi  
ſelfe to rewarde y cruel tyraunts / wher  
fore they ſhal feare y name of y lord ſe  
y weſte & his maiesty ſe y eaſte / for he  
ſhal cū lyke a violent floude which the  
lord hath ſtered vp with a wynde : but  
vnto Zion & the which beinge of y ſea  
de of Iacob repente the ſelfe & turne fro  
their wikednes he ſhal cū a redem<sup>r</sup> ſaith  
y lord. For I me ſelfe ſaith y lord ſhal  
make this conuenaunte & promyſe with  
the y is to ſaye. My ſprite w<sup>t</sup> whō I ſh  
al inſtructe y / & my wordis which I ſh  
al put into thy mouthe ſhall not ſal fro  
thy mouth neth<sup>r</sup> fro the mouthes of thi  
childerne / nor fro y mouth of their chil  
ders chylterne here after into ever laſt  
ing ſaith the lord.

The. lxx. Chap  
Ryſe therfore & haſte y for thy  
lighte is come / & y maiesty of  
y lord ſhal ſhynne vpon y / beh  
olde / for whyles the derke clou  
des kov<sup>r</sup> thet the & y people / y lord ſhal  
ſhyne



The. lxx. Chapite. Of Iſaie

ſhynne ouer the & his gloriouſe maiesty  
ſhal apere with the. Then ſhall the ge  
ntils come forth vnto thy lighte / & the  
kyngeſ ſhal walke vnto the brightnes  
y ſpringeth forth with the : lyfte vp thy  
eyes roundabout the & beholde / al the  
ſe at gath<sup>r</sup> de togith<sup>r</sup> & come to the / evē  
fro farre countres / ſonnes ſhal come to y  
& daughters ſhal flee vnto the on every  
ſyde / then ſhalt thou perceyue & be in p  
roſperite / thy harte ſhal reioyſe & be op  
ened wyde / even when the grete multi  
tude of the ſea ſhal be conuerted vnto y /  
y is when the infinite noumber of the ge  
tyls ſhal come vnto the / abundance of  
camels ſhall cover the / Dromedares of  
Badian & Ephra ſhal cloye y / al y Sa  
bens ſhal come bringinge golde & incen  
ſe gevinge prayſe to the lord / al the w  
ylde beaſtes of Cedar ſhal come togith<sup>r</sup>  
to the / y wethers of Mabaioth ſhal do y  
pryce / thei ſhal be offerde at y altar whi  
ch I haue choſen & at y houſe of my ma  
ieſtye whiche I haue magnified / ſo who  
at theſe y come ſteig like cloudis & doves  
to th.



The. lxx. Chapter. Of Iſaie

to their wyndous: also y eplandes ſhal  
be gathered to me / the ſhippes of the ſea  
ſhal come together to karpe their child-  
erne to the from farre countres with the-  
eir golde & ſyluer to y honour of y lord  
thy god y maketh holpe Iſrael & magni-  
fyeth y / Also ſtraunge chylderne ſhal  
buyde thy walles ad their kinges ſhal  
miniſtre to the / for when I was angrie  
I ſmyt y / & when it pleaſeth me I wyl  
haue mercy on y. Thy gates ſhal ſtand  
open daye & night / they ſhal neu<sup>r</sup> be ſh-  
ut y y multitude of y gentyls myght cō-  
to the & their kinges be brought yn / for  
bothe y gētils & y people oz kingdome y  
wyl not ſerue the / ſhal perceſſe & be ſm-  
yten downe with ſwerde / even y ryches  
of Libani ſhal be brought vnto y as hye  
Cypreſſe trees / ppyne trees / Cedres al  
together a lyke ſhal garneshe the place  
of my ſanctuarie / for I ſhal make y pl-  
ace of my fete right honourable / & they  
y ſometyme ſcourged y ſhal cū nowe ho-  
mily & lowely to y / & they y ſpake evell  
vpon the ſhal fal downe at thi fete & cal  
the the cy-

The. lxx. Chapter. Of Iſaie

the the cyte of y lord even y holpe Zid  
of Iſrael farthermore where as thou  
waſt forſaken & ſo odpouſe y noman w-  
olde go thorowe y / nowe ſhal I make y  
clear & goodlye for ev<sup>r</sup> / & right glad the-  
orout al ages. Thou ſhalt ſouke y myl-  
ke of the gentyls & be noureſſhed at the  
breaſtes of kyngeſ / ad knowe y I am the  
lord / thy ſauoure & y ſtronge avenger  
of Iſrael / for thy braſſe I ſhal geue the  
golde / & for yerne ſyluer / for wode braſſe  
& for ſtone yerne / I ſhal geue y peace to  
be thi rulers & rightwyſnes ſhal be thy  
lawiers. The<sup>r</sup> ſhal neth<sup>r</sup> roberye nor ex-  
torſion be hardof eny more in thy co-  
ſtes / nether deſtruction nor loſſe with in  
thi region / thi walles ſhal be called hel-  
the / & thi gates named prayſe / The ſon-  
ne ſhal no more be thy ſervante to mini-  
ſtre to the lyghte be daye nether y mōne  
be nighte / but y lord ſhal be thi contin-  
ual lighte & thi god ſhal be thi cleannes /  
thi ſonne ſhal nomore go downe nor thi  
mōne eny more be hyd / for y lord ſhal be  
thy perpetual lighte / & thy moorninge  
dayes



The. lvi. Chapit. Of Iſaye

dayes ſhal haue an ende and be matched  
with gladnes/ al thi people ſhal be inno-  
cent & iuſte & poſſeſſe y<sup>e</sup> lande for euer/ thei  
ſhal be y<sup>e</sup> flow<sup>r</sup> of my plantiges & my no  
wne handye worke in whom I wyl glo  
rye/ y<sup>e</sup> leſte ſhal encreſe into a thouſande  
& y<sup>e</sup> laſte ſhal growe into a right ſtronge  
nacion/ I the lord ſhal ſpede this thin-  
ge in hy<sup>e</sup> tyme. The. lvi. Chap.

**T**he ſpirit of the lord god is with  
me/ for y<sup>e</sup> lord hath anointed me  
& hath ſente me to preache to y<sup>e</sup>  
meke afflicte in harte/ to blyde vp & to he-  
ale the woundes of y<sup>e</sup> broken in harte/ to  
ſhew forth deliuerance to thez y<sup>e</sup> are in  
captiuite/ to opene y<sup>e</sup> priſone to thez y<sup>e</sup> are  
bondes/ to publiſſhe y<sup>e</sup> tyme of grace & re-  
miſſion apointed of y<sup>e</sup> lord & y<sup>e</sup> tyme wher-  
in our god wyl be auenged of his ad-  
uerſaries: to counforte al y<sup>e</sup> moorne/ to geue  
thez y<sup>e</sup> ſorowe in Zio ſayernes for aſſhes  
glad ointement for their ſorowing/ y<sup>e</sup> ioy-  
ful garment of thankis geuige for their  
heupe mynde/ y<sup>e</sup> they might be called ex-  
cellent in rightwiſnes/ and a ſuddenewe  
ſprong

The. lvi. Chapite. Of Iſaye

ſpronge oute to magnifye y<sup>e</sup> lord/ y<sup>e</sup> they  
mought reſtore places deſolate/ occupye  
olde forlatten houſes/ & buylde agene de-  
ſtroyed cytes & wyld groundes of lōge  
tyme paſte y<sup>e</sup> y<sup>e</sup> aſſautes mought ſtāde  
& feade your flockis & ſtraungers be your  
tylmen & byneplanters/ & y<sup>e</sup> you might  
be called y<sup>e</sup> preſtes of y<sup>e</sup> lord/ & y<sup>e</sup> men m-  
ought cal you y<sup>e</sup> miniſters of our god / y<sup>e</sup>  
you mought eate the ſubſtāce of the gē-  
tiles & take your pleaſures of their aboun-  
dauce for your grette confuſion & igno-  
myne/ thei ſhal reioyſe to haue lyke p-  
te with you/ to deuyde the riche hereta-  
ge in their lande/ y<sup>e</sup> thei myght haue gl-  
adnes for a longe reaſon: for I am y<sup>e</sup> lord  
de y<sup>e</sup> loueth equite & hate robbery/ ye al-  
thoughe a man wolde brene it & offere it  
vp to me/ alſo I ſhal make y<sup>e</sup> their wor-  
kis ſhal be done of trew faith/ & I ſhal ſin-  
ite a ppetual bargē w<sup>th</sup> thez/ & their yſſue  
ſhal be knowne of the gētiles/ & their po-  
ſterite in the myddis of y<sup>e</sup> people/ all y<sup>e</sup> ſe-  
thē ſhal know y<sup>e</sup> thei are y<sup>e</sup> bleſſed ſede of  
y<sup>e</sup> lord: wh<sup>er</sup> ſo I ioy excedigly i y<sup>e</sup> lord  
my ſoule



The. lviij. Chap. Of Iſaye

ſoule leapeth for ioye in my God: for he  
clothe me with the garmentes of the ſa-  
uinge helth & ſhal kouer me with y<sup>e</sup> ma-  
tel of innocencye: I ſhal be lyke a bryde-  
grome comely arrayede & lyke y<sup>e</sup> bryde  
cheſely apparellde in hyr ornamentes: for  
lyke aſthethe bringeth forth hir ſettes  
& y<sup>e</sup> garde hir ſeades: even ſo ſhal y<sup>e</sup> lor-  
de god make right wyſnes & godly wo-  
rſhippe ſpring forth before al nations.

The. lviij. Chapter

**W**herfor/for Zions ſake I ſhal not  
reſte/ & for Jeruſalems pleaſure  
ſhal not ceaſſe until hir right wy-  
ſnes be comforted & ſhewed lyke y<sup>e</sup> ſhy-  
ning lighte & hir ſauinge helthe brenn-  
eth like a laumpe. For y<sup>e</sup> gentyles ſhal ſe  
thy right wyſnes & al kinges ſhal behol-  
de thy glorie/and ſhal call y<sup>e</sup> be a newe  
name which y<sup>e</sup> mouth of y<sup>e</sup> lord ſhal de-  
clare/ & thou ſhalt be lyke a beutiful cr-  
owne in y<sup>e</sup> hande of y<sup>e</sup> lord/ & as a kynges  
es dyademe yn y<sup>e</sup> hande of thi god: thou  
ſhalt nomore be called y<sup>e</sup> forſaken/ neith-  
ſhal thy lande be called enymore y<sup>e</sup> deſo-  
lated

The. lviij. Chap. Of Iſaye.

lated/ But thou ſhalt be called Hephziba  
that is to ſaye my beſte beloued/ and thy  
lande ſhal be called Beula that is to ſa-  
ye my wedded wyſe. For the lord is an-  
nounced on the/ and thy lande ſhal be ma-  
ryed to hym thy very houſbonde/ & as y<sup>e</sup>  
yongman marieth to him a mayden/ ſo  
ſhal thy chylderne be maryed vnto the  
lord/ & as y<sup>e</sup> brydegrome is ioyouſe ouer  
the bryde even ſo ſhal thy god be ioyouſe  
vpon the. Vpon thy walles O Jeru-  
ſalez/ ſhal I ſet watchmen which ſh-  
al not ceaſſe daye nor nighte preachinge  
the lord. Farthermore/ even now y<sup>e</sup> are  
of the comen people ſhal not ceaſſe in no-  
mans wyſe vntyl Jeruſale be repayerde  
& tyl ſhe be made the moſte prayſewort-  
hye in al the erthe. The lord hath ſw-  
orne by his right hande & by the ſtreng-  
th of his arme that he wyl nomore geue  
thy whete to meate for thy enymes/ ne  
thy ſwete wyne for the which thou  
haſte ſore ſwette into drinke for ſtraunge  
chylderne: But they y<sup>e</sup> gather it ſhal eate  
it alſo/ & geue thanks to the lord: and  
p they



The. lviij. Chap. Of Iſaye.

they y<sup>e</sup> gath<sup>r</sup> it togith<sup>r</sup> ſhal drake it alſo  
in y<sup>e</sup> porches of my ſanctuarie. Stande  
abacke & get ye a ſyde which ſtāde i<sup>n</sup> y<sup>e</sup> ga  
tes / geue come o people prepare y<sup>e</sup> waye /  
& take awaye al ſtōblige ſtones / & ſet up  
a ſigne for y<sup>e</sup> people: for beholde the lord  
telleth forth theſe good tydiges. Vnto y<sup>e</sup>  
Vttermoſte partes of the erthe. Dape ye  
daughters Vnto Zion: beholde thy Da  
uowr is come. Beholde he hath broug  
ht withe hym his riches / and his noble  
actes go before hym & they y<sup>e</sup> ſhalbe red  
emed of the Lorde ſhalbe called the hol  
pe people / and euen thou ſhalt be called  
the gretely haunted populouſe cyte & thou  
ſhalt nomore be called the forſaken.

The. lviij. Chap.

**W**hen ſhal it be ſayd: who is this  
cometh fro Edom / his clothes  
thus dyed with y<sup>e</sup> red of Bozra:  
who is this y<sup>e</sup> goth ſo myghtely / ſo cōely  
in his cote armoure? I am he (I tel you)  
that warnethe & ſpeaketh right wyſnes  
& am ryche to ſaue. wherfo<sup>r</sup> then at thy  
garments ſo red and thy clothes ſo we  
tte as

The. lviij. Chap. Of Iſaye.

tte as thoughe thou haddeſt troden in y<sup>e</sup>  
wyne preſſe: The wyne preſſe (I tel y<sup>e</sup>  
ow) haue I troden al alone / & of al the  
people was there not one with me: I tro  
de / I trode downe my enymes in my  
feruēt wrathe ſo y<sup>e</sup> they haue th<sup>e</sup> ſprin  
kled my clothes with their bloude & ha  
ue thus spotted al my garments. For y<sup>e</sup>  
daye of Vengeaunce which I had conce  
yued in my harte and y<sup>e</sup> yeaſe wheryn I  
wolde redeme is cōe. I looked rounde abo  
ute / but there was not one helper / I wa  
s deſtitute al hope / but the<sup>r</sup> was not o  
ne that wolde ſuſtayne me: and then cle  
ued I to my nowne arme and feruoure  
which helpte me / and then I trode dow  
ne the people in my wrathe and bathed  
them ſo in my fure that they<sup>r</sup> bloude  
ranne downe vpon the erthe: The me  
rcies of y<sup>e</sup> lorde I ſhal remembre & geue  
hym thākes for all thynges which he ha  
th geue vs / y<sup>e</sup> is to ſaye for the innumera  
ble goodnes done to the houſe of Iſrael /  
whiche of his merce and goodnes hath  
geue it th<sup>e</sup> / for he ſaid / Verely theſe men  
P. ij. ſhalbe



The. lviij. Chap. Of Iſaye.

ſhalbe my people / and theſe ſhalbe y<sup>e</sup> chyl-  
drene which ſhal not go out of kynde  
for he was their Sauour / and broug-  
ht it ſo paſſe that in al their tribulation  
he wolde not ſuffer them to be ſcourged /  
but wolde deliuer the by his angel wh<sup>o</sup>  
he ſente thez. And becauſe he loued and  
pytyed thez / he redeemed / he defended ad  
bore the by frome the beginnige of y<sup>e</sup> ty-  
me: but althogh they ſo rebelled & chaſ-  
ed his holy mynde that he wolde be tu-  
rned into their enemye & fight agaynſt the  
yet he remembred the tyme paſte / he re-  
membred even Moſes & his people how  
that he led the oute frome the ſea lyke  
as the ſhepherde leadeth his flocke / ad  
how he gaue the his holy goſte / he rem-  
embred how he led Moſes by his glo-  
ryouſe arme / takinge him by the right  
hāde & diuidge the waters before the to  
get him ſelfe a name for euer / he remem-  
bred how he led the thow the depthes  
thow the deſte lyke as by any eny ad  
playne waye / that theiſtombled not / for  
the ſpirit of the lord directed them ly-  
ke the

The. lviij. Chapter. Of Iſaye.

ke the beaſtes y<sup>e</sup> go in the felde. So leddeſt  
thou thy people O god / to gete the a  
gloriouſe name. Loke forth therfore frō  
heauen & frō the holy habitation of thy  
maieſtye & beholde / howe is it thus cō-  
to paſſe / that thy zeale / thy ſtrength / thy  
plentiuouſe intere petye ad ſoſte mercye  
ar ſo hardened agaynſte me? How arte  
owr father. Abraham knoweth not O  
neth? Iſrael knoweth O: but it is thou  
lorde that art our father ad redem<sup>r</sup> / thy  
name is of euer. Wherefore (lorde) haſte  
thou led O frō thy wayes? haſte thou  
hardened our hartes y<sup>e</sup> we ſhulde not fe-  
are the? Brige O agene into thy fauour  
for thy promyſes ſakes made to thy ſe-  
ruants which ar of the trybs of thy he-  
retage. It was not longe that thy holy  
people enioyed thy ſanctuarie / for our e-  
nemies deſtroyed and ſpoylde it / and as  
for O we haue bene thy people euen frō  
the beginnige of y<sup>e</sup> worlde / but as for the  
they knewe the not for their god / neth?  
were thy called after thy name.

The. lviij. Chapi.

P. iij.

I wol-



The. lxxiii. Chapter. Of Iſaye.

**I** Wolde thou woldest cleve in so-  
ndre heauē and come downe th-  
at the hylles might melte aw-  
aye at thy presens even as agenst an h-  
otte ſpyer and that the Violent tyrāts m-  
ought be set a ſpyer as is water inflam-  
medde with ſpyer: that thy name moug-  
ht be knowne vnto thy enymes / and th-  
ese haithen might tremble at thy pr-  
esens. Descende (I ſaye) with thy wou-  
nderful & vnwonted workes vnlookedfo-  
re that these hilles might consume in  
thy ſpyghte: for from al tymes paſte th-  
ere was noman that wolde heare or ta-  
ke hede / nether beholde with his eyes  
these thinges which thou haſte done for  
men waytinge for the: But thou a lone  
(O god) thou helpest hym that boldly  
ſolloweth right wyſnes / and ſocourſte th-  
em that depende on the to go in thy wa-  
yes. But lo / thou arte nowe angrie  
because we are ſynners and continue ſtil  
in ower ſynnes and there is not one ſal-  
ſe / for we are all lyke an vnclene thinge  
and all ower rightwyſneſſes are lyke cl-  
othes

The. lxxiii. Chapter. Of Iſaye.

othes polluted with the menſtrewe / all we  
fall lyke leaues / for ower iniquities take  
vs awaye lyke y wynde / there is no th-  
at wil call vpon thy name or endeuer h-  
ym ſelfe to holde the / wherefore thou hy-  
deſt thy face frome vs and ſcourgeſt vs  
for ower wykednes. Nowe therfore w-  
hen it is ſo that thou art ower father /  
and we are but claye: thou arte vnto vs  
as a potter and all we are the workes of  
thy hande. Be not ſo ſore angrie (Lorde  
I beſeeche the) nether remember ower in-  
iquities alwayes / but rather (I praye the)  
conſyder al vs to be thy people. Behol-  
de / the cytes of thy holy lande are turne-  
d into a wyldernes. Zid is forſaken / ye-  
and even Ieruſalem is a deſerte / ower ho-  
ly temple which was ower beutyful ſc-  
ower whereyn ower fathers prayſed the  
is brent vp / and all ower pleaunte pla-  
ces are turned into wyldernes. Wyt  
thou not (Lorde) aſt yr all theſe thinges  
be entreated and bowed with prayer wi-  
ſt thou be ſtyl a ſcourge vs ſo grevous-  
lye?

The. lxxv. Chap.

P. iiii.

Men



The. lxxv. Chapter. Of Iſaye.

**N**ow ſhal ſeke me whiche now ſe-  
ke me not / they ſhall ſynde me  
nowe ſeke me not / Vnto whome  
I ſhal ſaye anon / lo / lo / I am here at yo-  
ur hāde / thus ſhal it be ſayde vpon theſe  
gentyles which yet call not on my na-  
me: for I haue ſtretched forth my handes  
at this tyme paſte vnto a nation that  
beleued not whiche goithe not the right  
waye y is to ſaye lyueth not aſt yr my  
mynde and plesures / which alſo neu<sup>r</sup> ce-  
aſſeth to exaſperat & to anger me euē to  
my face offeringe their offeringes in gra-  
ues & wodes & brēnige their incenſe v-  
pō alters made of ſtone / they ſit prayge  
at tombes & ſhrynes / ſleapige al y night  
in chyrches full of images / they eate hog-  
ges fleſſhe & vncleane potage is in their  
diſhes: they ſaye / if thou coeſt nighe the  
touch me not leſt I make y vncleane / theſe  
me ſhal ſmoke at my wrathe & be ſet  
aſp<sup>r</sup> to brene for eu<sup>r</sup>. Beholde / theſe thi-  
ges are decreed in my preſens y I ſhulde  
not forgete the but geue you your rewar-  
de wh<sup>r</sup>fo<sup>r</sup> I ſhal laye your wykednes & y  
wike

The. lxxv. Chapi. Of Iſaye

wikednes alſo of your fath<sup>r</sup>s & your own  
boſoms (ſayth y lord) which brēte their  
ſacrifices vpon mūtales & blaſphemed me  
in y hilles: wh<sup>r</sup>fo<sup>r</sup> I ſhal meate oute the-  
ir iniqties agē & turn the into their own  
boſoms. the<sup>9</sup> ſaith y lord / as me wil ſay  
to hi y happeneth on an holy vyne: pluk  
no grapes of this / for it is holy: evē ſo ſh-  
al I do for my ſuāts ſakes becauſe I w-  
olde not deſtroye the al: but I ſhal brig-  
forth a ſede out of Iacob & thin heretout  
of my hyl oute of Iuda / y is to ſaye my  
choſen ſhal poſſeſſe it & my miniſters ſh-  
al dwell ther: ſarone ſhal be fylled w<sup>th</sup> flo-  
ckis & heardeſ / & y vale of Achor ſhal be  
layers for herdes of my people y ſeke me  
but you haue betrayed y lord & forgotē  
my holy hyl / you garniſhed an alt<sup>r</sup> for  
y goddeſ of fortune / & conſecrated your  
offerig to y god of treſu<sup>r</sup> / I ſhal therfor  
kepe you i ſto<sup>r</sup> as treſu<sup>r</sup> for y ſwerde / y  
you mought al be ſmit down w<sup>th</sup> it becau-  
ſe y whē I called you / ye wolde not anſ-  
wer / & whē I ſpake / ye wolde not hear /  
but ye dyd euel i my ſight & choſed thoſe  
thing-



The. lxxv. Chapit. Of Iſaye.

thigis which I hated. Wh<sup>er</sup> for th<sup>is</sup> ſpeke  
eth y<sup>e</sup> lord. Lo my ſuāts ſhal eat/ when  
ye ſhal be ful hōgrye. Beholde my ſuāts  
ſhal drink/ whē ye ſhal be ful thirſty: Be  
holde my ſuāts ſhal be glad whē ye ſhal  
be aſhamed. Lo/ my ſuāts ſhal reioyſe  
ſinge evē for y<sup>e</sup> very helth of their hartis  
But you ſhal crye oute for y<sup>e</sup> Very ſorrow  
of your hartes & for anguyſh of mynde:  
ye ſhal howle as hōūdis/ your name ſhal  
not be ſworn by enyōg my choſen: for y<sup>e</sup> lord  
ſhal ſlaye you/ & al his ſuāts by a no  
th<sup>er</sup> name. He y<sup>e</sup> ſhal be prayſed in y<sup>e</sup> erthe  
let hī be prayſed in y<sup>e</sup> true god/ & he y<sup>e</sup> ſhal  
ſwer in y<sup>e</sup> erthe let hī ſwer by y<sup>e</sup> true lord  
for olde enymytes ſhal be forgotē & take  
away (ſaith he) out of my ſight/ for lo/ I  
ſhal make newe heauē & a newe erthe  
& their ſhal be no mētion of y<sup>e</sup> olde/ neth<sup>er</sup>  
ſhal thei enymō<sup>er</sup> aſcēde to mēis hartis  
But theſe mē ſhal reioyſe & enioye theſe y<sup>e</sup>  
I ſhal make for ev<sup>er</sup>/ for lo/ I ſhal make  
Jeruſalez right glad even frō hy<sup>er</sup>. Very  
harte/ whoſe people ſhal be ioyful w<sup>ith</sup> w<sup>ith</sup>  
hō I my ſelfe ſhal be glad/ & merue with  
my people

The. lxxvi. Chap. Of Iſaye

people/ there ſhal not be harde in hir  
eny wepige or krynge/ neth<sup>er</sup> ſhal there  
be aſty<sup>er</sup> this eth<sup>er</sup> infant or olde m<sup>an</sup> y<sup>e</sup> ha  
ue not their ful dayes/ but y<sup>e</sup> yōge mā at  
an L. years ſhal dye/ & y<sup>e</sup> transgreſſour  
of an L. years ſhal be dāned/ they ſhall  
buyde houſes & habit thē/ thei ſhal pl<sup>ant</sup>  
āte bynes & eate of their frutes/ thei ſh<sup>all</sup>  
al not edifie for a noth<sup>er</sup> to dwell in it/ ne  
th<sup>er</sup> plantē for a noth<sup>er</sup> to eate it/ But y<sup>e</sup> ly  
fe of my people & y<sup>e</sup> woakes of their hāds  
ſhal be as freſſhe as y<sup>e</sup> tre of lyfe/ my cho  
ſen ſhal ſe many years & ſhal not labour  
in vayne nor bring forth their frute w<sup>ith</sup> tr  
ouble/ for thei ar y<sup>e</sup> bleſſed ſeād of y<sup>e</sup> lord  
& their yſſue ſhal abyde w<sup>ith</sup> thē/ & y<sup>e</sup> tyme  
ſhal cū y<sup>e</sup> I wil answer thē befor thei cal  
on me. I wil hear thē whyle thei ar yet  
But in cōcepyng their peticiō: y<sup>e</sup> wolfe &  
y<sup>e</sup> lābe ſhal fede togeth<sup>er</sup>/ y<sup>e</sup> lyp<sup>es</sup> ſhal eate  
haye w<sup>ith</sup> y<sup>e</sup> oye/ But y<sup>e</sup> erthe ſhal be meate  
for y<sup>e</sup> ſpēt/ ther ſhal be no mō<sup>er</sup> trouble nor  
plage in al my hoſy hīl ſaith y<sup>e</sup> lord. c. 66  
Th<sup>us</sup> ſaith y<sup>e</sup> lord/ heauen is my ſe  
ate & y<sup>e</sup> erthe is my ſote ſtole/ where  
then



The. lxxvi. Chapit. Of Iſaye

then ſhal this houſe ſtode which ye  
buyde me: & whe<sup>r</sup> is this place wherin  
I ſhal reſt: whe<sup>r</sup> my hād is made al theſe  
thingis & thei ar rekened emonge y<sup>e</sup> thin-  
gis which ar made ſaith e y<sup>e</sup> lord: But to  
whō ſhal I loke: euē to y<sup>e</sup> hōble in ſpirit  
which trēbleth at my ſpeech / for he y<sup>e</sup> ſl-  
ayeth an oye ſlayeth a mā / & he y<sup>e</sup> ſlaye-  
th a ſhepe hāgeth a dogge / he y<sup>e</sup> offereth  
to me anywarde offerig pleaſeth me as  
wel as to offer me ſwynes bloude / he y<sup>e</sup>  
icēſe me doth evē a lyke thig as to pray  
ſeableſſe an idole / But theſe mē haue cho-  
ſen theſe thigis & their myndes haue de-  
lighted i theſe wayes & abhominaciōs /  
wh<sup>er</sup> for I ſhal euē lykwiſe choſe oute th-  
eir ſhorners / & thoſe thigis y<sup>e</sup> thei feared  
I ſhal bryge on their neckis becauſe y<sup>e</sup> w-  
hē I called / nomā wolde anſw<sup>r</sup>: & whē I  
ſpake nomā wolde hear: but they dyd e-  
uel i my preſens / & choſed thoſe thinges  
which I reprove. Hear y<sup>e</sup> worde of y<sup>e</sup> lord  
ye y<sup>e</sup> trēble & fear at his ſpeech / your br-  
oth<sup>er</sup> in which hate & abhorre you becauſe  
ye cal on my name ſaye / let y<sup>e</sup> lord ma-  
gnifye

The. lxxvii. Chapi. Of Iſaye

gnifye hi ſelfe y<sup>e</sup> we mought ſe your gla-  
dnes / But ſiche mē ſhal be cōfūded / ye / e-  
uē now beſineth y<sup>e</sup> voyce of y<sup>e</sup> lord (aſcō-  
cernig y<sup>e</sup> deſtrucciō of y<sup>e</sup> cyte & tēple takig  
ſeige & rewarding his enemies) to be  
harde like y<sup>e</sup> lamētatiō of a womā grete  
w<sup>th</sup> chylde before hir pāges & labours cū  
whē ſhe is brygig forth a mā childe who  
hath harde ſiche thigis: or who hath ſe-  
ne ſiche thigis: do y<sup>e</sup>erthe bryg forth al on  
a day: or ar al folke borne at once as Ido  
cōceyueh & brygeth forth hir children: do  
I deſtroye or do I not rath<sup>r</sup> begette: do I  
not begette: & do I not make bare ſaith  
god: be glad w<sup>th</sup> Jeruſalē & ſinge w<sup>th</sup> hir for  
ioye al hir ſouers / reioyſe w<sup>th</sup> hy<sup>r</sup> euen ſo  
your hartes al hir moorners: for ye ſhal  
ſouke & be ſatiſſyed at hir teatis of cōſo-  
laciō / ye ſhal ſouke & be repleneſhed w<sup>th</sup>  
hir gloriouſe plētuousnes / for th<sup>is</sup> ſpake  
y<sup>e</sup> lord / Lo I ſhal lede forth prynces to hy<sup>r</sup>  
lyke afloude / & y<sup>e</sup> pow<sup>r</sup> of y<sup>e</sup> gētils ſhal I  
lede forth lyke a gret ryſing wat<sup>r</sup>: ye ſh-  
al ſouke th<sup>is</sup> for & be borne in hir boſome / &  
dāſed vpon hir knees / for I ſhal cōfort you  
& euen



The. lxxvi. Chap. Of Iſaye

and in Jeruſale ſhal you receyue comfort  
as of a mother comfortyng her ſonne: and  
when ye ſee this/your hartis ſhal ioye and  
your bones ſhal flouriſhe lyke a grene  
plāt/ and your lordes ſuāt ſhal prayſe his po-  
wer/ and his enymies ſhal he threaten: for  
ſo/ your lord ſhal cū in ſpyer/ and his chariets  
lyke a whirlewinde with grete fury/ to a-  
venge in his wrath/ he ſhal cū in your flame  
of ſpyer/ for with ſpyer and with his ſwerde ſhall  
he iuge euery fleſh: and his welbeloued ſer-  
uante for his ſake ſhall be increaſed: But they  
which vowed to make theyr ſelfe cleane in  
groves/ and theyr eat openly amonge theſe ſel-  
fe hoggis fleſh/ myſe/ and ſich other abho-  
minable vncleannes ſhall be taken awaye  
altogether ſaith your lord: for I ſhal cū to ge-  
at together bothe euery naciō and toge the-  
re ſtudyes and workis: and they ſhal cū and ſe  
my ſeruaunte. Alſo I ſhal geue the a to-  
ke and ſende ſome of my choſen to your gentyls  
ſay to you Eplicks/ Lybes/ and Lydees which  
are noble archers: I ſhal ſende to Italye  
and Grece and to your fardeſt eplādes with yet he-  
ard not my preaching nor ſaw my glory  
and they

The. lxxvi. Chapi. Of Iſaye

and they ſhal preach my glorye amonge the  
gentils/ bringyng al your brother and ſcōd your m-  
ultitude of your gentils to be an oblatiō to your  
lorde/ they ſhal bringe the on horſe/ in wa-  
ges and chariets/ on mules and i cartes to Je-  
ruſale my holy hye ſaith your lord no noth-  
wyſe the your chylde of Iſrael we went  
to bring their oblatiōs into your houſe of your  
lorde in cleane veſſels: and out of the ſhall I  
take ſome preeſtes and leuytes ſaith your lor-  
de: for as this newe heauē and erth with I  
ſhal make ſhall abyde in my preſens ſai-  
th your lord: even ſo ſhal your ſeade and your  
name abyde alſo/ and they ſhall be perpetual fe-  
ſtes of your newe mones and perpetual ſabbath  
days/ and euery fleſh ſhal cū to worſhippe  
before me ſaith your lord: and they ſhal go forth  
to beholde your karides of your ſynners agenſt  
me/ for your worne of the ſhall neuer dye/ and  
their ſpyer ſhall neuer be quenched/ and they ſh-  
all be lothed of euery fleſh.

The ende of your prophecy of Iſaye

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